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A GRAMMAR

OF THE

SANSCRIT LANGUAGE

A GRAMMAR

OF THE

SANSCRIT LANGUAGE,

ON A PLAN SIMILAR TO THAT

MOST COMMONLY ADOPTED

IN THE LEARNED LANGUAGES OF THE WEST.

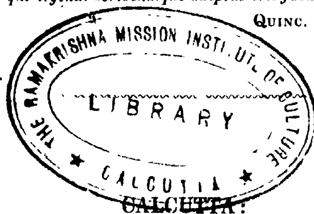
BY

REV. W. YATES, D. D.

SECOND EDITION, ENLARGED AND IMPROVED.

————ἐντὶ γὰρ ἄλλαι
ὁδῶν ὁδοὶ περαίτεραι. PINDARI OLYMPIA, ODA ix.

Primus in eo qui legendi scribendique adeptus erit facultatem, grammaticis est locus. QUINC. DE INST. ORAT. lib. i.



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Rai Bahadur [illegible] De
by his sons Hiren & [illegible] De

PREFACE.

THE Sanscrit is acknowledged, by the most competent judges, to be an ancient, energetic, and useful language. So prepossessed are most of the Natives of India in its favour, that they ascribe to it a celestial origin, and account it the medium of divine communications. Its claims to antiquity are of the fairest order, and from the deepest researches that have been made to trace its source, it appears highly probable that it was one of those original languages which existed at the time of the dispersion, and that, like some others, it has since given rise to a variety of inferior dialects.—From the endless number of compound words, capable of being formed at pleasure, and from the ingenious method of permuting the last letter of each word to agree with the initial of the succeeding one, the Sanscrit is probably unrivalled for diversity of sound, and harmony of enunciation.—Its being the source of so great a number of words in several other Eastern languages, and its containing all the principal works of the Hindus on Religion, Philosophy, History, Jurisprudence, &c. give it a decisive claim on public attention; and the growing anxiety felt by a considerable part of the literary world to gain an acquaintance with it, notwithstanding the difficulties with which it has been encumbered, sufficiently shews that it is not devoid of interest or utility.

If perspicuity and precision are essential in any Grammar, it is certainly in this, where rules are so numerous, and in several instances, after the clearest explanation that can be given, so necessary to be closely studied, before they can be fully understood. In attempting to be concise, there is a danger of becoming obscure. A medium is

therefore to be observed, between swelling the subject to the greatest extent of which it is capable, and on the other hand, condensing it so much as to render it unintelligible and indefinite. The learned Sanscrit Grammars formerly published, however excellent in many respects, are confessedly too voluminous, and in various particulars too abstruse;—hence some Europeans, after cursorily inspecting them, have concluded either that they should not have time and patience sufficient for the acquirement of a language so complex, or that it was altogether unattainable by them;—and thus they have relinquished in despair, what might otherwise have proved to them a pleasing and profitable study.

As this work professes to be formed on a plan differing from those hitherto adopted, it will be proper to explain the principles on which it proceeds, and to point out the particulars in which it differs from other Sanscrit Grammars.

The whole is divided into four parts, Orthography, Etymology, Syntax, and Prosody. This, though a common and convenient division, has not heretofore been applied to Sanscrit: the first three parts having been divided in various ways, and the last one entirely neglected. Native Grammarians divide the whole into two parts. viz. शब्द, *sounds or words*, and धातु, *verbal roots*.

The more important rules and remarks are printed with a larger type, while the exceptions to general rules, and observations of less consequence, are represented in a smaller size. The printing of rules and exceptions, &c. with the same sized type, is productive of two serious inconveniences: the one is, that it causes the student much needless labor, by leading him to suppose that the rules thus printed are all of equal importance, and must be committed to memory; the other is, that when he has passed through the fatigue of learning them all, he finds himself frequently in a labyrinth through not understanding their proper application: and attempting to account by general rules alone for that which should be accounted for by general rules as modified by certain exceptions, he imagines that one rule is in direct

opposition to another, and knows not which is to be regarded. The method which has been adopted of employing characters of different sizes, it is hoped, will remove these obstructions.

The character in which Sanscrit works are usually printed is called Deva-nágarí; it is read like the English, from the left hand to the right. The native Pandits of Bengal learn to read this character, but few of them can write it with expedition; in composing and copying Sanscrit works they make use of the Bengálí alphabet, which corresponds exactly with the Nágarí, except in the shape of the letters.

In representing the alphabet in Roman characters, the plan of Sir Wm. Jones with one or two exceptions has been adopted. In explaining the powers of the letters, some other characters are given, which, though they do not literally agree with those which they may be used to represent, sometimes serve to express the sound more distinctly or neatly in Roman letters.

A little alteration has been made in the scheme for the permutation of the letters, by which it is rendered more consistent with the order of the alphabet, and consequently easier to be retained in the memory. The vowels stand as in the alphabet, and the semivowels range under their corresponding vowels. The classified letters are like the alphabet taken backwards; reckoning from the right hand to the left, and from the top to the bottom; and the remaining miscellaneous ones are placed under their corresponding classified letters.* So much would not have been said respecting this trifling alteration, had it not been for the influence which it has on the succeeding Rules of Permutation. In uniting a number of words together for the harmony of a sentence, the rules of permutation may be occasionally dispensed with; but in general, they are attentively regarded, and the frequent neglect of them considered as a great inelegance. The general rules should be closely studied, the notes may be read and referred to as exceptions occur.

* In order to understand the difference between this arrangement and that commonly adopted, compare the one at the beginning of the 2nd Chapter of Orthography with the other in the Appendix.

That the mind of the learner might not be distracted, many remarks usually put under this head, have been referred to compound words, the place to which they properly belong.

One peculiarity of considerable magnitude in this work, arises from omitting the system of rejected letters. It appeared to the Author, after minute investigation, calculated rather to exercise the patience than to improve the understanding. The reader will be able to form a judgment respecting it, after seeing an example of its operations in the case of a noun, and the tense of a verb; at the same time he must bear in mind, that what is here stated relative to these two examples, equally applies to the other cases and tenses, &c. and that the rules which constitute this system are not all collected together by those who have used it, but are frequently to be sought for throughout the whole Grammar.

In the Dictionary we find the word नर, *a man.* Desirous of putting this word in the Nominative case, we turn to the Grammar, and find that सि is added to Nouns of the masculine gender to form the Nominative case, which makes the word नरसि; but the इ of सि is *rejected*, which leaves it नरस. Is this then the Nominative case? No; because when a letter is rejected some effect is produced by it. What then is the effect of rejecting इ? It is equivalent to a rule. What is the rule to which it is equivalent? It is this, 'that when इ is rejected, the word must end with a final consonant.' Does this rejection then save a rule? No; it only implies one which must be previously learned, and which, being applied in the present instance, makes the word नरस्. Having obtained the result of the rejected letter, we are afterwards informed that (:) is substituted for स् followed by (्) which makes the word नरः;—so that the whole is to find out that (:) is added to form the Nominative case, which is sufficiently shewn by the declension of the noun without any such process.

Again, in the list of verbal roots we have the word याच्— ञ, स *to ask, to request.* 1st, The inflection to be added to form the third person of the Indefinite tense is दि, which makes the word याच्दि. The इ of दि

ıst be *rejected,* which, according to the rule before given in the case the Noun, makes the word याचट्. 2nd, In accounting for the for- ıtion of the Indefinite, it is stated that सि must be inserted after the ›t, by which the preceding word becomes याच्सिट् ; but the र of सि *ejected,* which leaves it याच्स्ट्. 3rd, Another rule states, that स is t when र is inserted in the root, but is retained when it is not: in : case before us र is regularly inserted, consequently the स is lost, ich leaves the root just as it was before सि was inserted, याच्ट्. 4th, succeeding rule informs us, that when सि is inserted, ईम् must be ·fixed to the inflection दि, which will make the root in question, चोम्ट्. The म of ईम् is *rejected,* and we must now search for a rule know what is to be the result of such a rejection; we find one which orms us, 'that when म् is rejected, the increment with which it is ited must be prefixed to the syllable or word;' or in other words ıt ई must precede दि, by which the verb will become याचीट्. ı, Another rule states, that अम must always be prefixed to verbal ›ts in the Imperfect, the Indefinite, and the Subjunctive, unless ıstructed with the adverb मा. The म् is *rejected,* which according to : rule for the rejection of म् makes the word अयाचोट्. Lastly, We d a rule for changing the final ट् to त्, and then we arrive at the ;ular Indefinite tense अयाचोत्. Now let any one judge whether all s winding is necessary to find out, that when र is inserted in the ture, the Indefinite is formed from it, by prefixing the augment and changing रता into ईत्; as याचिता, अयाचीत्. As much might said concerning the other rejected letters; but it would be tedious enlarge, as the reader must at once perceive that this system, what- ›r may be its claims to ingenuity, is too complicated in its applica- n.

The Nouns might be divided into two classes; the first ending with wels, the second with consonants; but since the variations of the mer so much exceed those of the latter, it is conceived that a more ;ular distribution of them could not be made than that which has ›n attempted, by forming them into five declensions. Nouns of the : declension are equal in number to those of the remaining four. each number several of the cases are alike; viz. in the singular

number, the Ablative and Possessive, with the exception of nouns ending in [illegible] ;—in the dual, the Nominative, Objective, and Vocative ; the Instrumental, Dative, and Ablative ; the Possessive and Locative ; in the plural, the Dative and Ablative. Also the Nominative and Objective of neuters in all the numbers.

Nouns, Adjectives, Pronouns, and Participles have been mixed together more or less in preceding Grammars ; in this they are treated of separately.

The Verbs are divided into Primitive and Derivative. The Primitive are subdivided into Common, Active, and Deponent, and the Derivative into Causal, Optative, Frequentative and Nominal. The Primitives amount to nearly two thousand, and are kept separate from other words by the Natives. That the Derivatives are distinct verbs, and not particular moods of other verbs, must be evident from their having voices, moods, tenses, &c. like other regular verbs, which properties could never be ascribed to moods. A Common verb is one common to the two voices, active and middle. An Active verb does not signify, as in English grammars, a transitive one, but one conjugated only in the Active voice, whether transitive or intransitive. A Deponent verb is conjugated only in the Middle voice, but has an active signification. The Passive voice is common to them all. In the selection of verbs for examples of the different conjugations, Common ones have been chosen ; not because they are the most numerous, for this is not the case, but because they include both the others, all the Active verbs being inflected like the active voice, and all the Deponents like the middle voice of Common verbs. Instead of laying down rules for the formation of each tense as totally unconnected with the rest, all of them have been formed from the three principal parts of the verb ; the Present, the Past, and the Future. If a verb is irregular in only one of the principal tenses, under that tense the irregularity is specified ; verbs that are irregular in more than one of the principal tenses, are considered Anomalous, and are arranged together in alphabetic order as the last section of the verbs. Verbs of the 1st conjugation exceed in number those of all the others combined. All the conjugations are alike, ex-

ept in the present tense and its formatives : and even in these the 4th, th, and 10th, are like the 1st, and the 8th like the 5th, when preared for inflection by the addition of the affixes. Hence the ten ight be reduced to six conjugations. By dividing them according as ie inflections are united mediately or immediately with the root, they ight be reduced to two : but as neither the size of the Grammar nor ie labour of the learner would be abridged by either arrangement, it is not been adopted. The *Añubandha* or characteristic letters, rve to point out the conjugations and peculiar inflections of the verb. he Rules of Permutation preceding the conjugations generally serve extend or diversify the ideas of those contained in the Orthography ; d may be attended to at first, or omitted till the conjugations have en learned, at the pleasure of the student.

One singular plan by which Sanscrit Grammars have been rendered ceedingly prolix, has been that of laying down rules to account for e formation of almost every derivative word. In most cases derivae words may be traced to their respective roots* with the greatest cility ; in particular instances, where the origin is doubtful, the ethods of tracing them are often so fanciful, that little dependence n be placed upon them. Moreover, as this is a subject which beigs to a Dictionary rather than to a Grammar, and as minute instigation of it is rather amusing than essentially necessary, no ology is deemed requisite for not having discussed it more extenely.

A new arrangement has been made with respect to compound words ; ey are divided, not as before in an arbitrary manner, but according to e distinct denomination of the words that are formed. Under six ads, Native grammarians include only compound Nouns, Adjectives, d Adverbs: in this work compounds are divided into four classes, ouns, Adjectives, Verbs, and Adverbs. The former two being nuerous, are subdivided into genera and species ; the genera include the

The Hindus, like the Jews, trace nearly every word in their language to some bal root.

classes specified by the Natives, and the species shew the various co binations which each genus admits.

In the Syntax the same order has been preserved as in the Etym logy. It commences with the nouns, and proceeds gradually throu the different parts of speech, including under each part whatever r lates either to its concord or government. The examples selected illustrate the rules have been taken from classical writers. The rul have been regularly numbered from the beginning, to avoid perplexit in referring to them; and the examples of parsing, which succeed, wi prove their utility by shewing their application.

In compliance with the usage of European Grammarians, and o account of the important rank which Poetry holds in Sanscrit, a con prehensive and systematic view of Prosody has been introduced: which have been added, specimens of the different kinds of prose co position. This may be regarded for the most part as an abrid ment of the *Chanda-manjari;* a treatise on Prosody held in the hi repute. The versification of the Hindus, though extensive, is lerably simple; and a knowledge of it will enable the student to rect many blunders which will be found to exist in almost every bo he may peruse. The *name* of each *species* of metre is contained in th example given of it, on which account many verses have been retaine though not quite literally rendered, which otherwise would have bee changed for some of a more moral and less idolatrous description.

For the convenience of those who may have to converse with learne natives, an Appendix, containing a list of the technical terms used b Sanscrit Grammarians, has been added.

In addition to the preceding remarks, which are designed chiefly illustrate the specific plan of the work, it may not be improper to off a few others, more interesting to those who are desirous of forming correct estimate of the origin, unity, and diversity of languages.

It has frequently been asked, *Was the Sanscrit ever a spoken language?* Some taking the meaning of the word *Sanscrit* to be, *done*

ether, and the meaning of the word *Prácrit* to be, *not done together*, ue that the latter was spoken ; but that the former was modified by .umber of learned men assembled for the purpose, and used only in ting. It is true that the word Sanscrit does mean, *compact, pure*, the word Prácrit, *uncompact, impure;* but to maintain on this ac- nt, that the former sprung from the latter, is like deriving the ıtain from the stream, instead of the stream from the fountain. To ›unt for the formation of many corrupt dialects from an original ;uage is not difficult; but to account for the formation of a pure poken language from a corrupt spoken one, is far from being easy. determining of the question however involves in it nothing of parti- r consequence, since not what the Sanscrit may have been, but t it now is, gives to it, as far as it concerns us, all its importance. works composed in Greek and Latin would not be less valuable to ιt this period, even should it be supposed that they never were :en languages.* Yet if we form our judgment of the Sanscrit from eing the grand depository of Hindu literature and science ;—from ıaving living languages derived immediately from it, which resem- t quite as much as the Italian does the Latin, or as the Modern the Ancient Greek ;—and from its containing three kinds of prose position, one of which is not more difficult than many pieces in its ·ative languages, and is spoken with fluency by many Pandits, and by the higher classes in certain provinces, we shall feel ourselves n almost involuntarily to the conclusion, that it must have been the medium of communication to a considerable part of this coun- That it never was spoken in the manner it is now most common- ritten by the learned Natives, is very evident ; because the existence ɔ many compound words, and the exactness with which the sen- es are constructed, would imply that forethought and contrivance ıe part of the speaker, and that quickness and extent of compre- ion on the part of the hearer, which could not possibly exist in non conversation.

Sanscrit more difficult than any other language? Speaking rally, there is little hazard in saying that it is not. In some par- ars it may be more so ; in some equally so ; but in others less.

In the permutation of letters, and the formation of compound nouns and adjectives, it perhaps *exceeds* any other language. All the words in a sentence are frequently run one into another, and the final letters of each word changed to agree with the initial of the succeeding one. In English, were words thus joined together without any permutation of the letters, it would be very puzzling to a learner; but if the final letters of each word were changed to agree with the initial of the next, the difficulty would be greatly increased. This is the case in Sanscrit; and although the changes are all natural, and easily acquired by a little perseverance, yet to a beginner they form a serious obstacle. In some other languages compound nouns and adjectives are numerous, but in none perhaps so much so as in the Sanscrit. The compounds of other polished tongues are generally contained in their dictionaries; those of the Sanscrit are not: indeed it is impossible that they should; for it admits not only of compounds, but of double compounds; and of both not a definite, but an indefinite number. Instances are to be found in which, by means of this double composition, a single word is several hundred syllables long: and no person, however well he may be acquainted with the elements of which they are composed, and able to explain them when formed, can ever say that he knows all the compounds which the language admits; because the formation of them depends upon the fancy, and may consequently be as diversified as its operations. A man may know how many genera and species of compounds there are, but can never tell the number of words which each genus or species embraces. This plan of compounding words has offered to Indian poets a boundless scope in the use of vocables, and may serve to account for the great variety of their poetical metres.

In the number of its synonymous terms, the Sanscrit perhaps *equals* any other language. Words serving to express the same idea vary generally from two to thirty-five; for instance, for *hand* there are 5; for *light* 11; for *cloud* 15; for *moon* 20; for *snake* 26; for *slaughter* 33; for *fire* 35; for *sun* 37, &c.

With regard to inflections, the Sanscrit falls *far short* of the Greek. In the declension of Nouns, &c. it has three more cases; but in the

conjugation of a verb under the different moods of the three voices, it has fifty-four tenses less. Under the different moods there are 11 tenses in the Active, 11 in the Middle, and 11 in the Passive, making the sum total 33; in Greek there are 28 in the Active, 28 in the Middle, and 31 in the Passive, making the sum total 87: so that there are nearly three times as many inflections in a Greek, as in a Sanscrit verb. Besides this, there is a much greater number of verbs inflected in the three voices in the former than in the latter. Again, in Sanscrit there are no contracted, and a much less number of compound verbs. Now since the inflections of verbs form a principal part of any Grammar, and since the Sanscrit will scarcely bear a comparison with the Greek in this respect, though it is more perplexing to a learner in some other particulars, we conclude on the whole, that it cannot be a more difficult language.

Does the Sanscrit resemble any other language? In several particulars it is like the Greek or Latin. To state them all would far exceed the bounds of this Preface; it may not however be amiss, in order to excite farther inquiry, to adduce a few instances. It must be premised, that अ is equivalent to the Greek *o* or to the Latin short *u*; that (°) is equivalent to the Greek ν or the Latin *m*; and that (:) is equal to *s*.*

The Rules of Permutation in Greek, as far as they extend, correspond very much with those in Sanscrit: as, ἐν + λάμπω = ἐλλάμπω lustro, *illuminate;* विद्वान् + लिखति = विद्वाल्लिखति, *a wise man writes.*—In Greek and Latin the declensions are five; there is the same number in Sanscrit.—In Greek the feminine gender generally ends in *a* or *é;* so it does in Sanscrit; as, ἁγνεία, लज्जा, pudicitia, *modesty* or *shame.* γυνὴ, नारी, fœmina, *a woman.*—In Greek the numbers are three; they are the same in Sanscrit.—In Greek a great part of the Masculine nouns end with *os*, and the Neuters with *on;* in Latin the former end in *us*, and the latter in *um:* in these respects the Sanscrit resembles either. As, Masc. Nom. κύριος, ईश्वरम्, dominus, *a lord* or

* These are not fanciful premises, for अ has always the sound of short *u* or *o*; (°) as final may always be written म् *m*, and when joined with another consonant it generally becomes n; and स् *s*, when final, is always expressed by (:).

master ; Obj. κύριον, ईश्वरम्, dominum ; Inst. plur. ईश्वरैस्, κυρίοις, dominîs. Neut. Nom. and Objective ἄρατρον, हलम्, aratrum, *a plough.*—In Greek and Latin most adjectives have three terminations, some have only two ; the same applies to Sanscrit : as, Nom. καλός, καλή, καλόν ; शुभस्, शुभा, शुभम् ; bonus, bona, bonum ; *good, fair.* Obj. καλόν, καλήν, καλόν, शुभम्, शुभाम्, शुभम् ; bonum, bonam, bonum.—In Greek, the comparisons are formed by τερος and τατος ; in Sanscrit by तरस् and तमस्.—In Greek and Latin the pronouns are irregular ; so they are in Sanscrit ; as, Nom. ἐγώ, अहं, ego, *I.* Obj. μέ, मा, me, *me.* Nom. σύ, त्वं, tu, *thou ;* Obj. σέ, त्वा, te, *thee.*—The Sanscrit plurals are like the Latin ; as, नस्, nos, *we ;* वस्, vos, *ye.*—In Greek there are two kinds of verbs, Primitives and Derivatives ; so there are in Sanscrit.—In Greek the conjugations of Primitives admit of various divisions,* but there are four sorts of Derivatives ; the same applies to the Sanscrit.—In Greek there are three Voices ; so there are in Sanscrit.—The Imperfect and Indefinite tenses in Greek are formed by prefixing the augment and changing the finals ; the perfect by reduplicating the first letter and changing the finals, or by affixing the auxiliary verb : the same is done in Sanscrit.—Some of the inflections also are the same in Sanscrit as in the Greek ; as, Mid. 3rd singular and plural αἰτέεται, αἰτέονται ; याचते, याचन्ते ; *he asks, they ask :* ᾐτέετο, ᾐτέοντο; अयाचत अयाचन्त ; *he asked, they asked.*—Many of the derivative and compound words are formed in the same manner as those in Greek ; as, λογία, from λόγος ; वाचा, from वाच्, *a word or account, &c.* θεός + λογία = θεολογία ; ईश्वरः + वाचा = ईश्वरवाचा, *a word or account of God.* γλαυκός + ὤψ = γλαύκωψ, or γλαυκῶπις ; नीलः + अक्षि = नीलाक्ष, *blue-eyed.*

How far the Sanscrit in general agrees with the Greek in its concord and government, and some of its poetical metres, may easily be ascertained by perusing the rules of the Syntax and Prosody. There is a striking likeness between the Greek and Sanscrit in the position of words and the use of participles : and there are also many instances in which Sanscrit words correspond with others in Latin or Greek.

* The Westminster and Eton Grammars make nine of them, six simple and three contracted ; others make less, but by a process which, if applied to the Sanscrit, would equally reduce the number. See page xi.

From the above remarks it is evident, that there is a similarity existing between the structure of the Greek and Sanscrit; on which account the plan pursued in this work will be found to agree very much with that adopted in Greek and Latin Grammars:—which though not entirely new in itself, will readily be acknowledged as new, in its application to this language.

The present age is too much enlightened by experience to urge against this or any other attempt the stale objection, that innovation in what has been established by long custom, is intolerable; for in this case there would be an end to all latitude of enquiry, and a complete stagnation of ideas in the moral world; which would not only stop the progress of literature and science, but reduce us again to the barbarity of our ancestors.

It is true, that freedom of thought and latitude of investigation to a mind, in which fancy predominates over reason, and the rage for novelty over the love of truth, are the fruitful source of many errors; and when exercised on important subjects, are worthy of entire neglect or severe animadversion. But every arduous attempt either to develope what is unknown, to illustrate what is obscure, to simplify what is complex, or to render easy what had before been considered almost insuperable, on any subject connected with the interests of learning, is at least entitled to candour. In this light it is hoped the present work will be looked upon by the reader. The Author has entirely mistaken his own motives, if in any instance he has made the least innovation through a desire to depreciate the labours of others, or vainly to distinguish his own; and will be willing to confess any errors which may still exist, when pointed out by the candid and enlightened critic.

To the works of his Predecessors he would not forget to acknowledge himself highly indebted: in the prosecution of his design they have been constantly referred to, and the substance of many rules and various examples taken from them:—indeed it has been his concern to avail himself of every advantage they could afford, together with the

assistance of able Pandits, and the advice of those kind friends, with whom he has the happiness to be more immediately connected.

Probably no one ever entered on the study of this language, without sincerely wishing, that by some means or other the Grammar of it could be rendered less circuitous and toilsome. A conviction that it might be made so by modelling it on a different plan, induced the Author to compose this work; and the reception given to the first attempt, now encourages him to offer to public notice a second and improved edition.

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PART II. ETYMOLOGY.

SANSCRIT GRAMMAR.

SANSCRIT GRAMMAR.

Sanscrit Grammar (Vyákaraṇ) may be divided into four parts, viz. Orthography, Etymology, Syntax, and Prosody.

PART I.

ORTHOGRAPHY.

Orthography teaches the number, power, division, combination, and permutation of Letters.

CHAP. I.

OF THE LETTERS (AKṢHAR): THEIR NUMBER, POWER, DIVISION, AND COMBINATION.

(1.) There are *fifty* Letters, sixteen of which are called Vowels (swar), and thirty-four Consonants (vyanjan).

VOWELS.

अ	*a*	आ	*á*	इ	*i*	ई	*í*
उ	*u*	ऊ	*ú*	ऋ	*ri*	ॠ	*rí*
ऌ	*lri*	ॡ	*lrí*	ए	*é*	ऐ	*ai*
ओ	*ó*	औ	*au*	अं	*ang*	अः	*ah*

CONSONANTS.

क *ka*	ख *kha*	ग *ga*	घ *gha*	ङ *gnua*
च *cha*	छ *chha*	ज *ja*	झ *jha*	ञ *gnia*
ट *ṭa*	ठ *ṭha*	ड *ḍa*	ढ *ḍha*	ण *aṇa*
त *ta*	थ *tha*	द *da*	ध *dha*	न *na*
प *pa*	फ *pha*	ब *ba*	भ *bha*	म *ma*
य *ya*	र *ra*	ल *la*	व *va*	
श *sha*	ष *ṣha*	स *sa*	ह *ha*	क्ष *kṣha*

In speaking of these letters separately the Natives add kár to each, as a-kár, á-kár, i-kár, u-kár, &c.

(2.) The following observations may serve to illustrate the *powers* of the Letters (uchcháraṇ):

अ *a*, आ *á*.

अ *a* is pronounced like *a* in the word *tolerable* or *America*, as अनल *anala*, fire. At the beginning of words when it is a privative, or comes before a double consonant, it sounds nearly like *a* in *fall*, as अकारण *akáraṇa*, without a cause ; अर्घ *argha*, price. In the middle of words it is generally pronounced like *u* in *tub*, as मरण *maraṇa*, death. By the Natives of Bengal it is often sounded like *o* in *for*, as नष्ट *nashṭa*, destroyed. At the end of words a short *a* always expresses its proper sound. In the pronunciation of many Sanscrit words in Bengáli and English, the final *a* is dropped, as *Rám* for *Ráma*, and *Sanscrit* for *Sanscrita*.

आ *á* is a long vowel corresponding to अ ;—it requires double the time in pronunciation, and has the sound of *a* in *far*, but is rather longer, as काल *kála*, time.

इ *i*, ई *í*.

इ *i* is pronounced like *i* in *pin*, as निन्दा *nindá*, reproach ; हस्तिन् *hastin*, an elephant.

ई í is the corresponding long vowel of इ, and is rather longer than any sound of *i* in English ; the *i* in *police* is nearly like it, as भी *bhí*, fear.

उ *u*, ऊ *ú*.

These, like the preceding, are two corresponding vowels, the one short and the other long ; the first sounds like *u* in *bull*, the second like *u* in *prune*, but rather longer ; as कुमार *kumára*, a prince ; भूपाल *bhúpála*, a king.

ऋ *ri*, ॠ *rí* ; ऌ *lri*, ॡ *lrí*.

The first two are compounds formed by the union of the simple vowels इ *i* and ई *í* with the semivowel र *r* ; the other two are formed by the union of the former with the semivowel ल *l*.—They are pronounced, according to the power of each letter taken separately, *ri*, *rí*, *lri*, *lrí*.

ए *é*, ऐ *ai* ; ओ *ó*, औ *au*.

ए *é* and ऐ *ai* are formed by the union of अ and आ with इ and ई ; the other two by अ and आ with उ and ऊ. The ए and ओ are improper, the ऐ and औ proper diphthongs.

ए *é* has the sound of *e* in the word *there*. The French *é* in *bonté* is generally used to express it.

ऐ *ai* has the sound of *ai* in *aisle*, or of *á* and *i* taken separately.

ओ *ó* sounds like *o* in *note*, as लोक *lóka*, people.

औ *au* is pronounced like *ow* in *how*, as नौ *nau*, a boat, or like *á* and *u* taken separately.

अं *ang*, अः *ah*.

The former is substituted for ङ and is called anuswár ; it is pronounced like it, but occurs seldom except in the middle and at the end of words :—the latter is substituted for स् and is called visarga ; there is no sound exactly like it in the English language, the nearest to it is the abrupt sound of *h* when pronounced in the interjections *ah ! oh !* as कः *kah*, who ?

The अ before ं and : (in अं and अः) does not belong to them as letters, but is prefixed for the sake of pronouncing them: they are always preceded by a vowel or diphthong.

क *k*, ग *g*; च *ch*, ज *j*; ट *ṭ*, ड *ḍ*; त *t*, द *d*; प *p*, ब *b*.

The above are all simple letters (alpapráṇa); the first two gutturals, the second palatines, the third linguals, the fourth dentals, and the fifth labials.

क *k* and ग *g* are like *k* and *g* hard, in the words *king, give*; but are pronounced by putting the tongue rather farther back in the mouth: as, काक *káka*, a crow; गमन *gamana*, a going. In Roman letters *c* is generally used for *k* before a consonant, and may also at pleasure be used for *k* before the vowels *a, o,* and *u* as प्राकृत *Prácrit*, कारा *cárá*, a prison, &c. When both preceded and followed by a consonant, the *c* is more elegant in appearance than *k*: as संस्कृत *Sanscrit.*

च *ch* and ज *j* are like *ch* and *j* in the words *church* and *just*; as चिन्ता *chintá*, thought; जय *jaya*, victory.

ट *ṭ* and ड *ḍ* are like *t* and *d* in the words *take* and *do*, as टीका *ṭíká*, a commentary; दण्ड *daṇḍa*, a staff. The dots are put under these letters rather than under the dentals because they come into use much less frequently. ड preceded by a vowel is pronounced like a French *r* by the Bengali Paṇḍits, as पीडा *píḍá*, pain.

त *t* and द *d* are pronounced by applying the tip of the tongue to the roots of the teeth, nearly like *tube* and *den*; as, दन्त *danta*, a tooth.

प *p* and ब *b* are like *p* and *b* in *pace* and *book*, as पात्र *pátra*, a vessel; बाल *bála*, a child. A stroke is drawn through ब *b* to distinguish it from व *v*; but by the Natives व and ब are often written alike, and by those in Bengal always pronounced alike.

ख *kh*, घ *gh*; छ *chh*, झ *jh*; ठ *ṭh*, ढ *ḍh*; थ *th*, ध *dh*; फ *ph*, भ *bh*.

These are the aspirates of the foregoing simple consonants (mahápráṇa). There are no sounds like them in English: they have generally been represented by the last letter of one word and the first of another, as blac*k-h*eath, ho*g-h*erd, fet*ch-h*ence, fa*t-h*en, ba*d-h*and, pen*t-h*ouse, col*d-h*and, u*p-h*ill, Ho*b-h*ouse. This appears to be the best representation that can be given of them: yet it is not exactly correct, as a

certain *hiatus* takes place between the two letters in these examples; but to give these aspirates their proper sounds, it is necessary to pronounce both the letters with the same breath. The aspirates, therefore, are to be considered as letters which contain the powers of their corresponding simple letters, and of *h* so closely united with them, that both can be uttered with one breath, as शाखा *shákhá*, a branch; घास *ghása*, grass, &c. ढ *ḍh* has the sound of *ṛh* among the Bengal Pandits when preceded by a vowel; as, मूढ *múṛha*, a fool. फ *ph* is often pronounced like *ph* in *physic*, as फेन *phéna*, froth. Some Western writers have adopted the Greek aspirate with the simple letters to express the aspirates in the Roman character, as kă, gă, &c.

ङ *ng*, ञ *ng*, ण *ṇ*, न *n*, म *m*.

These are all nasals, and must be varied in their sound according to the class of letters to which they belong, the first being a guttural, the second a palatine, the third a lingual, the fourth a dental, and the fifth a labial nasal. ङ at the beginning of a word is pronounced like *gn*; in the middle like a strong nasal *n**, and at the end like *ng* in *rung*; as, ङु *gnu*, sound; अङ्क *anka*, a mark; नरं *narang*, a man; ञ, ण, and न have all the sound of *n*, but are modified by the different organs with which each is articulated; as, सञ्चय *sunchaya*, a collection, कण्टक *kanṭaka*, a thorn, दन्त *danta*, a tooth. म is like *m* in the word *mind*; as, माता *mátá*, a mother.

Though the one sign *n* is used for four of the above five letters, it will not be difficult to ascertain which it represents; since if it stands for the first, it will be distinguished by a following guttural letter; if for the second, by a following palatine; if for the third, by a following lingual; and if for the fourth, by a following labial.

य *y*, र *r*, ल *l*, व *v*.

य *y* has the sound of *y* in *young*, as याजक *yájaka*, a priest. The Pandits in Bengal give it the sound of *j* in *just*, as *jájaka*.

* *n* has this nasal sound in English, when medial and followed by *g*, *k*, or its representative *c*; but when followed by any other *single* letters *ng* appears necessary to express it, though *ng* as a medial in Roman letters has not a very neat appearance. See Walker's Principles, p. 61.

र *r* is pronounced like *r* in *rod,* as रूप *rúpa,* form, color.

ल *l* sounds like *l* in *lane,* as लाभ *lábha,* gain.

व *v* is like *v* in *vain,* as वात *váta,* wind : when it is the last letter of a compound consonant, it has the power of *w,* as द्वार *dwára,* a door.

श *sh,* ष *ṣh,* स *s.*

The first is like *sh* in English ; the middle is *sh* pronounced by raising the tip of the tongue to the top of the mouth ; and the last is like the English *s;* as, शाप *shápa,* a curse ; शेष *sheṣha,* an end ; सार *sára,* essence.

ह *h,* क्ष *kṣh.*

ह *h* is pronounced like *h* in *heart,* as हस्त *hasta,* a hand : when compounded with य it is softened by the inhabitants of Bengal into *j,* as मुह्यन्ति *mujyanti,* they are foolish.

क्ष *kṣh* is a compound of क and ष ; its proper sound therefore is *kṣhya ;* but by the Paṇḍits in Bengal it is pronounced *khya.*

(3.) The letters are *divided* into Vowels and Consonants. The Vowels are subdivided into

Short (hraswa)	अ	इ	उ	ऋ	ऌ
Long (dírgha)	आ	ई	ऊ	ॠ	ॡ
Similar (samán)	अ आ	इ ई	उ ऊ	ऋ ॠ	ऌ ॡ
Dissimilar (asamán)	अ इ	आ उ	उ अ	उ ऋ	ऌ आ

Four of the remaining six, viz. ए *é,* ऐ *ai,* ओ *ó,* औ *au,* are diphthongs : the other two, अं *ang,* अः *ah,* having powers peculiar to themselves, may be considered as anomalous.

ऋ ॠ; ऌ, ॡ, though placed among the pure vowels, should also be considered as anomalous ; since like अं

and अः they participate the properties both of a vowel and a consonant.

The Consonants are divided into two sorts, denominated Classified (vargíya) and Miscellaneous (avargíya). The former includes the first five lines, which are classed in regular order, and denominated, from the first letter in each class, the क class (k-varga), the च class (ch-varga), &c.—All the others are miscellaneous. They may all, with the exception of क्ष, be thus arranged, according to their specific nature, and the organs by which they are pronounced :—

Gutturals (kaṇṭhya)	क	ख	ग	घ	ङ	ह	
Palatines (tálavya)	च	छ	ज	झ	ञ	य	श
Linguals* (múrddhanya)	ट	ठ	ड	ढ	ण	र	ष
Dentals (dantya)	त	थ	द	ध	न	ल	स
Labials (óshṭhya)	प	फ	ब	भ	म	व	

The first and third letters in each line are called unaspirated, (alpapráṇa) the third and fourth aspirated (mahápráṇa). ङ, ञ, ण, न, म are called nasals (sánunásik), and ह, य, र, ल, व, semivowels.

(4.) There are two ways of *combining* letters (sanyog) :—the one by uniting a vowel with a consonant ; the other by uniting two or more consonants together.

* Or Cerebrals.

अ is inherent in every letter, except when this mark (्) (virám) is subscribed, or another consonant joined with it, as त *ta* तक् *tak*, क्त *kta*. If another vowel is compounded with the consonant, it naturally supplies its place, as कि *ki*.

The other vowels, when united with a consonant, are contracted in the following manner :—

अ				क	*ka*
आ	becomes	ा	as	का	*ká*
इ	——	ि	—	कि	*ki*
ई	——	ी	—	की	*kí*
उ	——	ु	—	कु	*ku*
ऊ	——	ू	—	कू	*kú*
ऋ	——	ृ	—	कृ	*kri*
ॠ	——	ॄ	—	कॄ	*krí*
ऌ	——	ॢ	—	कॢ	*klri*
ॡ	——	ॣ	—	कॣ	*klrí*
ए	——	े	—	के	*ké*
ऐ	——	ै	—	कै	*kai*
ओ	——	ो	—	को	*kó*
औ	——	ौ	—	कौ	*kau*
अं	——	ं	—	कं	*kang*
अः	——	ः	—	कः	*kah.*

Compound Consonants are numerous, but simple in their formation. Those of two letters are of several sorts :

1st.—*न, म, य, र, ल, व, added to any other consonant*; as,

क्न *kna*	क्म *kma*	क्य *kya*
क्र *kra*	क्ल *kla*	क्व *kwa*
त्न *tna*	त्म *tma*	त्य *tya*
त्र or त्‍र *tra*	त्ल *tla*	त्व *twa*
ह्न *hna*	ह्म *hma*	ह्य *hya*
ह्र *hra*	ह्ल *hla*	ह्व *hwa*

2nd.—Double Letters.

क्क *kka*	क्ख *kkha*	ग्ग *gga*	ग्घ *ggha*	ङ्ङ *nnua*
च्च *chcha*	च्छ *chchha*	ज्ज *jja*	ज्झ *jjha*	ञ्ञ *nnia*
ट्ट *ṭṭa*	ट्ठ *ṭṭha*	ड्ड *ḍḍa*	ड्ढ *ḍḍha*	ण्ण *ṇṇa*
त्त *tta*	त्थ *ttha*	द्द *dda*	द्ध *ddha*	न्न *nna*
प्प *ppa*	प्फ *ppha*	ब्ब *bba*	ब्भ *bbha*	म्म *mma*
य्य *yya*	ल्ल *lla*	श्श *shsha*	ष्ष *ṣhṣha*	स्स *ssa*

When two aspirates are compounded, the first is always expressed by the unaspirated letter

3rd.—Nasals, with their corresponding Letters.*

ङ्क *nka*	ङ्ख *nkha*	ङ्ग *nga*	ङ्घ *ngha*
ङ्य *nya*	ङ्ल *nla*	ङ्व *nwa*	ङ्श *nsha*
ङ्ष *nṣha*	ङ्स *nsa*	ङ्ह *nha*	ङ्क्ष *nkṣha*
ञ्च *ncha*	ञ्छ *nchha*	ञ्ज *nja*	ञ्झ *njha*

* As some of the nasals have not a neat appearance when united with their corresponding letters, anuswár is frequently used for them, as अंश, or अङ्श, *a share*.

ण्ट *nṭa*	ण्ठ *nṭha*	ण्ड *nḍa*	ण्ढ *nḍha*
न्त *nta*	न्थ *ntha*	न्द *nda*	न्ध *ndha*
म्प *mpa*	म्फ *mpha*	म्ब *mba*	म्भ *mbha*

4th.—Miscellaneous.

क्त *kta*	क्थ *ktha*	क्ष *ksha*	ग्द *gda*
ग्ध *gdha*	ग्ब *gba*	ग्भ *gbha*	ग्ह *gha*
च्न *chna*	ज्ञ *jna**	ड्ग *ḍga*	ड्भ *ḍbha*
त्क *tka*	त्ख *tkha*	त्प *tpa*	त्फ *tpha*
त्स *tsa*	द्ग *dga*	द्घ *dgha*	द्ब *dba*
द्भ *dbha*	न्प *npa*	न्फ *npha*	न्ध *ndha*
न्श *nsha*	न्स *nsa*	प्त *pta*	प्थ *ptha*
प्स *psa*	ब्द *bda*	ब्ध *bdha*	ल्क *lka*
ल्ग *lga*	ल्त *lta*	ल्प *lpa*	ल्भ *lbha*
ल्ह *lha*	व्ज *vja*	व्झ *vjha*	व्ढ *vḍha*
श्च *shcha*	श्छ *shchha*	ष्ट *shṭa*	ष्ठ *shṭha*
ष्ण *shṇa*	ष्प *shpa*	ष्फ *shpha*	स्क *ska*
स्ख *skha*	स्त *sta*	स्थ *stha*	स्प *spa*
स्फ *spha*	ह्न *hna*		

Compounds of three Letters are formed by adding त, थ, न, म, य, र, ल, व or स to some of the preceding; as,

क्त्य *ktya*	क्त्र *ktra*	क्त्व *ktwa*
क्न्य *knya*	क्र्य *krya*	क्ष्य *kshya*

* Pronounced *gya*.

त्स्थ *tstha*	त्स्न *tsna*	त्स्म *tsma*
त्स्य *tsya*	त्स्र *tsra*	त्स्व *tswa*
न्त्त *ntta*	न्त्य *ntya*	न्त्र *ntra*
न्त्व *ntwa*	न्त्स *ntsa*	न्ध्व *ndhwa*
प्स्थ *pstha*	प्स्म *psma*	प्स्य *psya*
प्स्व *pswa*	म्प्य *mpya*	म्प्र *mpra*
म्प्ल *mpla*	म्प्स *mpsa*	ल्प्त *lpta*
ल्प्थ *lptha*	ल्प्य *lpya*	ल्प्स *lpsa, &c.*

Compounds of four Letters are formed by adding म, य, or व to some of the above.

ग्द्ध्व *gddhwa*	ङ्क्त्व *nktwa*	त्स्न्य *tsnya*
द्ध्न्य *ddhnya*	न्त्र्य *ntrya*	न्त्व्य *ntwya*
न्त्स्य *ntsya*	न्त्स्व *ntswa*	ल्प्स्म *lpsma*
ल्प्स्य *lpsya*	ल्प्स्व *lpswa*	स्त्र्य *strya*

Most of the following signs are used as substitutes for some of the preceding letters :—

ऽ is used for अ when it is not to be pronounced; as, कोऽयं, *kóyang who is this ?*

ळ is sometimes used for ड्.

(ं) at the end of words is used for म्; as नरम्, नरं, *man.*

(:) at the end of words is used for स् and र्; as, प्रायस्, प्रायः, *almost;* प्रातर्, प्रातः, *early.*

(ᳵ) is a substitute for (:) in certain situations; as, कᳵ करोति, *who acts ?*

(ं) denotes that the letter over which it is placed is nasal; as, भवांल्लिखति, *himself writes.*

(ॅ) is used for र, when it is the first member of a compound consonant; (्र) when it is the last; as, र्क and क्र in अर्क, *the sun;* क्रिया, *an action.*

A single consonant after ॅ may be doubled or remain single; as, कर्म्म, कर्म, *a work.*

र with उ is thus expressed, रु *ru;* with ऊ thus, रू or रू *rú;* as, रुरु, *a stag;* रूप, or रूप. *a form.*

ळ *lra* is properly the last letter in the alphabet; it is used in the *Véda*, and in most of the provincial alphabets. In Bengal it has become obsolete, and ड occupies its place.

An oblique line drawn through a letter, signifies that it is doubled; placed under one, that it has no inherent vowel, but is final; as, ण्ण, *nna;* वाच् *vách, a word.*

३ or ≡ is sometimes used to distinguish the grave from the short vowel; as, राम ३ or रा≡, *O Ráma!* The vowel thus distinguished is called *Pluta.*

। over a vowel is used in the *Véda* for an acute accent, - under one for a grave, and ॅ above one for a circumflex.

। in poetry is used for dividing distichs and verses: at the end of the latter it is frequently doubled. In prose it is used for a period.

CHAPTER II.

OF THE PERMUTATION OF LETTERS (SANDHI).

This part of Orthography applies to the changes that take place in uniting one letter with another to form a syllable; one syllable with another to form a word; one word with another to form a compound word; and all the words in a sentence together to secure harmony of sound in the pronunciation.

The following artificial arrangement of the Alphabet (samáhára) has been adopted, to express the rules for the permutation of letters in a concise manner :—

अ	इ	उ	ऋ	ऌ	ए	ऐ	ओ	औ	
ह	य	व	र	ल	ङ	ञ	ण	न	म
घ	झ	ढ	ध	भ	ग	ज	ड	द	ब
ख	छ	ठ	थ	फ	क	च	ट	त	प
						श	ष	स	

Under the above short vowels their corresponding long ones are included. Any two letters being mentioned with a dash between them, the intermediate ones are included ; thus अ—औ means all the vowels, and ह—स all the consonants.

ह, though one of the semivowels, is also included in घ—स.

The changing of इ and ई to ए; उ and ऊ to ओ; ऋ and ॠ to अर्; and ऌ and ॡ to अल्; is called *gun*, or *guna*.

The changing of अ to आ; इ, ई, and ए, to ऐ; उ, ऊ, and ओ to औ; ऋ and ॠ to आर्; ऌ and ॡ to आल्; is called *vriddhi*.



RULES OF PERMUTATION.

RULE I.

When two *similar* vowels come together, they coalesce and form a long one; as,

न	+	अद्य	= नाद्य,	*not to-day.*
तथा	+	अहं	= तथाहं,	*so I.*
सा	+	आगता	= सागता,	*she is come.*
अधि	+	ईश्वरः	= अधीश्वरः,	*an emperor.*
किन्तु	+	उपायः	= किन्तूपायः,	*but the remedy.*
पितृ	+	ऋद्धिः	= पितॄद्धिः,	*a father's wealth.*

1. Interjections when single vowels, and indeclinable words ending with ओ, do not unite with the following vowels whether similar or dissimilar; as, अ अनन्त, *O Eternal;* उ ईश्वर, *O Lord!* उ and इति make उइति and विति, *O this!*

2. In like manner अमी preceding the plural, dual nouns ending with ई, ऊ, and ए, and vocatives with the grave accent, do not coalesce; as, अमी ईशाः, *these lords;* धेनू इमे, *these two cows;* राम३ एहि, *O Ráma, come.*

3. ङ, if it follows अ—ए and is succeeded by a vowel, admits of two forms; as, किम् + उक्तं = किमुक्तं or किम्वुक्तं, *what is spoken?*

4. ऋ and ऌ coalesce and form ॠ; as, होतृ + ऌकार = होतॄकार; *the sign* ऌ *of a priest;* but ॠ and ॡ are used only in the formation of fanciful words.

RULE II.

अ and आ final, if they come in contact with a *dissimilar* vowel, produce the change called *gun;* if with a diphthong, that called *vriddhi;* as,

तव	+	इदं	=	तवेदं,	*this is thine.*
परम	+	ईश्वरः	=	परमेश्वरः,	*the great God.*
हित	+	उपदेशः	=	हितोपदेशः,	*good advice.*
गंगा	+	उदकं	=	गंगोदकं,	*Ganges' water.*
महा	+	ऊरुः	=	महोरुः,	*a large thigh.*
तव	+	ऋद्धिः	=	तवर्द्धिः,	*thy wealth.*
च	+	एतत्	=	चैतत्,	*and this.*
तव	+	ओष्ठ	=	तवौष्ठ,	*thy lip.*

1. By the above examples it will be seen that the vowels इ ई, उ ऊ, and ऋ ॠ take *gun* and the diphthongs ए and ओ *vriddhi.*

2. The other diphthongs ऐ and औ cannot be made longer, and therefore suffer no change; as, ईश्वर + ऐक्य = ईश्वरैक्यं, *the unity of God;* भव + औषध = भवौषध, *medicine for the world.*

3. आ final followed by ऋ has three forms; as, राजा and ऋषि make राजा ऋषि, राज ऋषि, or राजर्षि, *a royal sage.* एव admits *vriddhi* only when particularly emphatic; as, अद्येव, *to-day;* अद्यैव गच्छ, *go to-day.*

RULE III.

All the other final vowels and the diphthongs, when they come in contact with dissimilar vowels, undergo the following changes :—

इ and ई become य्; as, प्रति + उवाच = प्रत्युवाच, *he replied.*

उ and ऊ become व्; as, तु + इदानीं = त्विदानीं, *and now.*

ऋ and ॠ become र्; as, मातृ + आनन्दः = मात्रानन्दः, *a mother's joy.*

ऌ and ॡ become ल्; as, ऌ + अनुबन्धः = लनुबन्धः, *the characteristic* ऌ.

ए becomes अय्; as, ते + उत्साहः = तयुत्साहः, *thy perseverance.*

ऐ becomes आय्; as, तस्मै + उक्तः = तस्मायुक्तः, *spoken to him.*

ओ becomes अव्; as, द्यो + इच्छा = द्यविच्छा, *desire of heaven.*

औ becomes आव्; as, ददौ + अन्नं = ददावन्नं, *he gave rice.*

1. The vowels admit of three forms; as, नदी अत्र, नदि अत्र, and नद्यत्र, *a river here.*

2. The diphthongs admit of two forms, by dropping य् or व्; as, घटते + इति = घटतयिति or घटत इति, *thus it happens.* इति, following a vocative ending with ओ, has three forms; as, प्रभो इति, प्रभ इति, प्रभविति, *thus Sir !*

3. When ए or ओ comes before अ, the अ is dropped; as, ते + अपि = तेपि, *they also ;* गुरो + अव = गुरोव, *save Master !* Written also, तेऽपि and गुरोऽव.

RULE IV.

(·) *anuswár*, when followed by क—प, becomes ङ्—म्; when followed by a vowel, म; as,

किं	+	करः	=	किङ्करः,	*a servant.*
किं	+	चित्	=	किञ्चित्,	*a little.*
किं	+	तु	=	किन्तु,	*but.*
किं	+	एतत्	=	किमेतत्,	*what is this?*

1. According to this rule (·) anuswár followed by the gutturals क ख ग घ will become ङ्; by the palatines च छ ज झ will become ञ्; by the linguals ट ठ ड ढ will become ण्; by the dentals त थ द ध will become न्; by a vowel or diphthong will become म्.

2. In distinct words (·) *anuswár* generally remains unchanged, when followed by a consonant; at the end of a line or sentence, it always admits of two forms; as, किं तज्ज्ञानं, *what is that knowledge?* नरं or नरम्, *man.*

3. If (·) is followed by य, ल, or व, it may become the same, but admits of two forms; as, संयम्यते or सय्ँयम्यते, *he frequently desists.*

RULE V.

(:) *visarga* followed by छ—स becomes श्—स्; as,

ते:	+ च	= ताश्च,	*and they.*
सारथिः	+ टीकते	= सारथिष्टीकते,	*the charioteer goes.*
कः	+ तनोति	= कस्तनोति,	*who extends?*
कः	+ स्रेते	= कस्स्रेते,	*who sleeps?*

1. By this rule (:) *visarga* followed by क ख, त थ, प फ, स becomes स्; by च and छ becomes श्; and by ट ठ, ष becomes ष्; but there are some exceptions to the first part of the rule, as will be perceived by the following remark.

2. When (ः) is followed by क, ख, प, फ, it generally remains u changed; if followed by any letter of क—प compounded with स, always remains unchanged; if followed by श—स, it admits eith form; as, यःकश्चित् *whosoever;* कः त्सरुः *what hilt?* कःशेते, or कश्शेते *w sleeps?*

3. Before क, ख, प, फ, it sometimes becomes ᳵ, and is pronounc from the root of the tongue before the former two, and from the pala before the latter; as, कᳵ करोति, *who acts?* कᳶ पठति, *who reads?*

RULE VI.

(ः) *visarga* preceded by the inherent vowel अ, an followed by ग—ब or अ becomes ओ; preceded b आ and followed by अ—ब is dropped; preceded b इ—औ and followed by अ—ब, becomes र्; as,

कः	+ गतः	= को गतः,	*who is gone?*
उपदेशः	+ अपि	= उपदेशोऽपि,	*instruction also.*
चराः	+ अत्र	= चरा अत्र,	*spies here.*
ताः	+ भवन्ति	= ता भवन्ति,	*they are.*
अग्निः	+ अयं	= अग्निरयं,	*this fire.*
मुनिः	+ गतः	= मुनिर्गतः,	*the sage is gone.*

1. According to this rule (:) visarga preceded by the inherent vowel, and followed by ग, ह य र ल व, ङ ञ ण न म, ग घ, ज झ, ड ढ, द ध, ब भ, becomes ओ; preceded by आ and followed by any of the above letters or any vowel or diphthong is dropped; preceded by इ ई, उ ऊ, ऋ ॠ, ए ऐ, ओ औ and followed by any of the above letters or any vowel or diphthong becomes र्.

2. If अ or इ—औ follow (:) preceded by अ or आ, the (:) though generally dropped may become य्; as, नरः + उग्रः = नरउग्रः or नरयुग्रः, *an angry man.*

3. The : of भोः, भगोः and अघोः is lost when followed by क—ह, but when followed by अ—औ, has two forms ; as, भो रक्ष, *O save !* भोअनन्त, or भोयनन्त, *O Eternal*

4. The : substituted for र becomes र्, if preceded by अ—औ, and followed by अ—ह ; but has two or more forms, when followed by क—प ; as, प्रातः + अत्र = प्रातरत्र, *here in the morning ;* गीः* + पतिः = गीः पतिः, गीर्पतिः, and गीष्पतिः, *master of speech.*

5. If by the operation of the rule two रs come together, one of them is dropped, and the preceding vowel is made long ; as, शिशुः + रक्षितः = शिशूरक्षितः, *the child was preserved.*

6. The : of the pronouns सः and एषः is dropped when followed by any letter besides अ ; as, एष गच्छति, *this man goes ;* स गच्छति, *he goes.* If अ privative is prefixed, the (:) is not dropped ; as, असो नरः, *not this man.*

RULE VII.

घ्—ष्, followed by ख—स, become क्—ष्; and घ्—स्, followed by घ—ब, become ग्—ब्; as,

छ्	+ छ	=	च्छ,	*a compound* छ.
लभ्	+ स्यते	=	लप्स्यते,	*he will gain.*
समिध्	+ तक्षा	=	समित्तक्षा,	*a wood-cutter.*
घ्	+ घ	=	ग्घ,	*a compound* घ.
अप्	+ दः	=	अब्दः.	*a cloud.*
ककुभ्	+ भिः	=	ककुब्भिः.	*by the points of the compass.*
षष्	+ दर्शनं	=	षड्दर्शनं.	*the six Darshans*.*

* Some use a short *e* for the inherent vowel *a*, when it is followed by *r*, and so write Dershans ; others use a short *o* or a short *u*. They are six systems of theological philosophy

1. According to this rule क् ख् ग् घ्; च् छ् ज् झ्; ट् ठ् ड् ढ्; त् थ् द् ध्; प् फ् ब् भ्, if united with क ख, च छ, ट ठ, त थ, प फ, श ष स, are changed respectively to क् च् ट् त् प्. In like manner क् ख् ग् घ्; च् छ् ज् झ्; ट् ठ् ड् ढ्; त् थ् द् ध्; प् फ् ब् भ्; श् ष् स् if united with ग घ, ज झ, ड ढ, द ध, ब भ are changed respectively to ग् ज् ड् द् ब्.

2. This rule particularly applies to the final letters of nouns, adjectives, and verbs when inflected, whether the inflection be made by the simple change of the final, or by joining it with another affix or word; as, क्षुध् *hunger*, Nominative क्षुत् or क्षुद्, Instrumental क्षुद्भिः.

3. If ग, ड, द, or ब precede ह्—भ्, when changed by this rule, they are converted into their corresponding aspirates; as, दुघ् for दुह्, Nominative धुग् or धुक्, *a milker*; so बुध्, Nom. भुत् or भुद्, *wise*.

4. The श् is not changed to ज् according to the rule but becomes ष् and then ट् or ड्, as विश् *enter* विष् and then विट् or विड्.

RULE VIII.

क्—प्, followed by ञ—म become ग्—ब्; followed by श, or ह with ञ—म after them, undergo the same alteration and change the श to छ, and the ह to घ—भ; as,

वाक् + ईशः = वागीशः, *master of speech.*

एतत् + मानवः = एतद्मानवः, *this man.*

तत् + शास्त्रं = तच्छास्त्रं, *that shástra.*

वाक् + हीनः = वाग्घीनः, *destitute of speech.*

किञ्चित् + हृतं = किञ्चिद्धृतं, *something stolen.*

1. By this rule क् चु ट् त् प् when followed by a vowel, semivowel, nasal or ग घ, ज झ, ड ढ, द ध, ब भ are changed to ग् ज् ड् द् ब् respectively. If followed by श or ह having a vowel, semivowel or nasal after them, they undergo the same alteration, and also change the श to छ, and the ह to घ, झ, ढ, ध or भ to agree with the letter preceding.

2. क्—प्, followed by ङ—म, य, or व, admit of two forms; as those given above or these; एतन्मानयः, तच्छ्राखो, वाग्वीनः. Before the nasal of an affix the क् च् ट् त् प् are always changed to the nasals ङ् ञ् ण् न् म् respectively; as, वाक् and मय, वाङ्मयः, *eloquent*; चित् and मय, चिन्मयः, *wise*.

RULE IX.

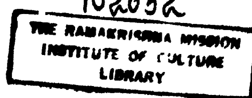
The त् class, followed by the च class, or श, is changed to the च class; followed by the ट class, is changed to the ट class; and followed by ल, is changed to ल; as,

सत् + चित्	= सच्चित्,		*good intellect.*
तत् + श्रुत्वा	= तच्श्रुत्वा or तच्छ्रुत्वा,		*having heard that.*
तत् + टीका	= तट्टीका,		*his commentary.*
पश्चात् + लिखिता	= पश्चाल्लिँखिता,		*written afterwards.*

1. When ल, य, and व, are produced from a nasal, they must always have (ँ) placed over them; as, विद्वान् + लिखति = विद्वाल्लिँखति *a wise man writes*. The (ँ) is also sometimes placed over the nasals produced from (ं); as, तं + भज = तम्भँज, *worship him.*

RULE X.

न preceded by ऋ, ॠ, र, ष, becomes ण; न् or म् followed by य—स, becomes (ं); and न्, ण्, ङ्, or ङ्, preceded by a short vowel, and followed by अ—औ, is doubled; as,



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क्ष	+ नुते	= क्षणुते,	*he injures.*
प्र	+ नादः	= प्रणादः,	*shout of applause.*
तितन्	+ सति	= तितंसति,	*he desires to extend.*
यम्	+ स्यति	= यंस्यति,	*he will cease.*
राजन्	+ इति	= राजन्निति,	*thus, O king !*
नर	+ छाया	= नरच्छाया,	*the shadow of a man.*

1. When the न is final, or forms a compound with any letter of the त class, except न, it is not changed to ण ; in other cases it is, even if a vowel, (·) produced from न or म, (:) or any letter of the क or प class, य, व, or ह, intervenes.

RULE XI.

स, preceded by इ—ए, or the क् class, becomes ष ; स् followed by the च class or श, becomes श् ; followed by the ट class becomes ष् ; and the ष् followed by the त class, changes them to the ट class ; as,

नि	+ सीदति	= निषीदति,	*he is sad.*
वाक्	+ सु	= वाक्षु,	*in the words.*
मनस्	+ चारु	= मनश्चारु,	*a good mind.*
पयस्	+ शीतं	= पयश्शीतं,	*cold water or milk.*
धनुस्	+ टङ्कारः	= धनुष्टङ्कारः,	*the twang of a bow.*
षष्	+ थ	= षष्ठ,	*the sixth.*

1. If (:) or (·) intervenes, or a consonant is dropped, the स is still changed to ष ; as, दोस् + सुः = दोःषु, *in the arms ;* ज्ञानिन + सु = ज्ञानिषु, *among the wise.*

RULE XII.

To some finals other letters are affixed. न् followed by च, छ, ट, ठ, त, थ, with श—स after them, becomes (ं) and affixes श—स; as,

चन्द्रकवान् + चारुः = चन्द्रकवांश्चारुः, *a beautiful peacock.*
वृक्षान् + छिन्धि = वृक्षांश्छिन्धि, *cut the trees.*
भवान् + टेपयतु = भावांष्टेपयतु, *do you send.*
बलवान् + ठक्कुरः = बलवांष्ठक्कुरः, *a powerful idol.*
नरान् + त्राहि = नरांस्त्राहि, *save the men.*
भवान् + थुडति = भवांस्थुडति, *you hide or skreen.*

1. Although the above rule is necessary to the complete harmony of a sentence, it is often neglected in prose composition.

2. In addition to the insertion mentioned in the rule, there are other insertions which are made occasionally, as ङ्, followed by श—स, may affix क; ट् followed by स, may affix ष्त्; ण, followed by श—स, may affix ट्; and न् followed by श, may affix च, or followed by स, may affix ष्त्; as,

प्राङ् + षष्ठः = प्राङ्क्षष्ठः or प्राङ्षष्ठः, *before the sixth.*
षट् + सन्तः = षटत्सन्तः or षट् सन्तः, *six good ones.*
सुगण् + षष्ठः = सुगण्ट्षष्ठः or सुगण् षष्ठः, *the sixth well counted.*
सन् + शाणः = सञ्चशाणः सञ्छाणः, or सञ्शाणः, *a good touchstone.*
सन् + सः = सन्त्सः or सन् सः, *the good man.*

3. प्रशान् does not affix श—स; as, प्रशान् तनोति, *the meek man increases.* कान् followed by कान्, and नॄन् followed by प, have both forms; as, कांस्कान् or कान्कान्, *what?* नॄंस्पाहि or नॄन्पाहि, *save the men.*

N. B. When another letter different from those mentioned in any rule precedes or follows, no change takes place; as, प्रश् + न = प्रश्न, *a question*; षट् + ते = षट्ते, *they six*; सन् + त्सरुः = सन्त्सरुः, *a good hilt.*

If by one rule a letter is dropped, no effect is afterwards produced by any other rule ; as, घटते + इति=घटतयिति or घटत इति, and not घटतेति. चराः + अत्र= चरा अत्र, and not चरात्र.

An exception to this remark occurs in the Mahábhárat, in which सः and एषः which ought to be written सएष are written सैष ; but this is regarded by all as a poetical licence. The verse is as follows :—

सैष दाशरथी रामः सैष राजा युधिष्ठिरः ।
सैषकर्णो महात्यागी सैष भीमो महाबलः ॥

This is Ráma, the son of Dasharatha, this is king Juddhishṭhira,
This is the most liberal Karṇa, and this is the powerful Bhíma.

Of the above 12 rules, the first three are called by the Paṇḍits *Ach-sandhi* or permutation of vowels ; the second three *Vi-sandhi* or permutation of Visárga and Anuswár ; and the last six *Has-sandhi* or permutation of consonants.

PART II.

ETYMOLOGY.

THIS part of Grammar treats of the different parts of speech, their inflections, derivation, and composition.

The parts of speech are eight, viz. the Substantive, the Adjective, the Pronoun, the Verb, the Preposition, the Conjunction, and the Interjection.

Nouns, adjectives, pronouns, verbs, &c. are found in the Dictionary in their *crude* or *original* state, without any inflections. In that state the Grammar takes them up and teaches how they are to be inflected.

CHAPTER I.

OF SUBSTANTIVES.

The declensions of Substantives (Sangyá) are five.

The division of Nouns into five declensions, though judged the best upon the whole after repeated examinations, is not so clear as to admit

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of no question. By Mr. Wilkins, they are divided into eight, with fourteen subdivisions under the last. By Dr. Carey they are divided into six. They might be divided into two declensions, viz. 1st those ending in vowels, and 2ndly those ending in consonants; but in this case, the subdivisions under the first of these two heads would be so numerous that the great object of all classification,—assistance to the memory, would be lost. Taking into account the aggregate number of the nouns to be divided, a fairer division would be into three declensions. 1st. Those ending in a and á, 2ndly, those ending in any other vowel; and 3rdly those ending in consonants. This is an arrangement we should prefer, were it not that the second class requires so many examples for its illustration. Another not unfair division into three declensions would be, 1st those ending with short vowels, 2ndly those ending with long vowels, and 3rdly those ending with consonants. The division of the whole into five declensions, however appears to secure the chief advantages to be attained by classification—as it almost equally divides the examples that are necessary and is not difficult to be remembered. The first declension ends in *a, á*; the second in *i, u*; the third in *í, ú*; the fourth in the irregular vowel *ri* or a diphthong; and the fifth in a consonant. Under any arrangement it will be a consolation to the learner to know that the nouns of the first declension, which is the most simple, are equal in number to all the others put together.

The Genders are three, the Masculine (punglinga,) the Feminine, (strílinga) and the Neuter (klíblinga.)

The Numbers are three, the Singular (ekvachan,) the Dual, (dwivachan) and the Plural (bahuvachan.)

The Cases are eight, the Nominative (kartá), the Objective (karma), the Instrumental (karaṇa), the Dative (sampradána), the Ablative (apádána), the Possessive (sambandha), the Locative (Adhikaraṇa), and the Vocative (sambhódana).

SECTION I.

OF THE DECLENSIONS.

FIRST DECLENSION.

The first declension has two terminations, the inherent अ and आ. Nouns ending with the inherent अ may be masculine or neuter; when masculine, they form the nominative case by (:), when neuter by (·). Those ending with आ are feminine. As नर, *a man;* तारा, *a star;* ज्ञानं, *knowledge.*

MASCULINE.

Singular.

Nom.	नरः	*a man.*
Obj.	नरं	*a man.*
Instr.	नरेण	*by a man.*
Dat.	नराय	*to a man.*
Abl.	नरात्	*from a man.*
Poss.	नरस्य	*of a man.*
Loc.	नरे	*in a man.*
Voc.	नर'	*O man.*

Dual.

Nom.	नरौ	*two men.*
Obj.	नरौ	*two men.*
Instr.	नराभ्यां	*by two men.*
Dat.	नराभ्यां	*to two men.*

Abl.	नराभ्यां	*from two men.*
Poss.	नरयोः	*of two men.*
Loc.	नरयोः	*in two men.*

Plural.

Nom.	नराः	*men.*
Obj.	नरान्	*men.*
Instr.	नरैः	*by men.*
Dat.	नरेभ्यः	*to men.*
Abl.	नरेभ्यः	*from men.*
Poss.	नराणां	*of men.*
Loc.	नरेषु	*in men.*

As an exercise decline in like manner the following nouns. अंश, *a part,* अंकुर, *a germ,* अज, *a goat,* अश्व, *a horse,* आम्र, *the mango tree,* उत्सव, *a festival,* काक, *a crow,* गृध्र, *a vulture,* चन्द्र, *the moon,* जय, *victory,* दास, *a servant,* नीड, *a nest,* पुत्र, *a son,* बाल, *a child.* भ्रमर, *a bee,* मत्स्य, *a fish,* रथ, *a car,* लोक, *a people,* बक, *a crane,* शश, *a hare,* and ह्रद, *a lake.*

FEMININE.

तारा, *a star.*

	Singular.	Dual.	Plural.
N.	तारा	तारे	ताराः
O.	तारां	तारे	ताराः
I.	तारया	ताराभ्यां	ताराभिः
D.	तारायै	ताराभ्यां	ताराभ्यः
A.	तारायाः	ताराभ्यां	ताराभ्यः
P.	तारायाः	तारयोः	ताराणां
L.	तारायां	तारयोः	तारासु
V.	तारे		

After the same example decline अङ्गना, *a woman*, आज्ञा, *a command*, स्पृहा, *desire*, कन्या, *a daughter*, क्रीडा, *sport*, ग्रीवा, *the neck*, चिन्ता, *reflexion*, जटा, *clotted hair*, टीका, *a commentary*, दया, *pity*, निद्रा, *sleep*, पूजा, *worship*, माया, *illusion*, रक्षा, *preservation*, लज्जा, *shame*, वीणा, *a lute*, शोभा, *splendour*, हिंसा, *injury*, and all abstracts ending in ता; as, अल्पता, *paucity*, मधुता, *sweetness*, समता, *likeness*.

NEUTER.

ज्ञान, *knowledge*.

	Singular.	Dual.	Plural.
N.	ज्ञानं	ज्ञाने	ज्ञानानि
O.	ज्ञानं	ज्ञाने	ज्ञानानि
I.	ज्ञानेन	ज्ञानाभ्यां	ज्ञानैः
D.	ज्ञानाय	ज्ञानाभ्यां	ज्ञानेभ्यः
A.	ज्ञानात्	ज्ञानाभ्यां	ज्ञानेभ्यः
P.	ज्ञानस्य	ज्ञानयोः	ज्ञानानां
L.	ज्ञाने	ज्ञानयोः	ज्ञानेषु
V.	ज्ञान		

After the same pattern decline अक्षर, *a letter*, अङ्ग, *a limb*, अस्त्र, *a weapon*, ऋण, *a debt*, काष्ठ, *wood*, गृह, *a house*, जल, *water*, तीर, *a shore*, दान, *a gift*, धन, *wealth*, पत्र, *a leaf*, पाप, *sin*, फल, *fruit*, भय, *fear*, मुख, *the mouth*, युद्ध, *war*, रूप्य, *silver*, वन, *a wood*, शरीर, *the body*, स्वर्ण, *gold*; and all verbals ending with नं as गमनं, *going*, पतनं, *falling*.

हाहा *a name of one of the demigods* is masculine and makes N. हाहाः O. हाहां I. हाहा D. हाहै A. हाहाः P. हाहाः L. हाहे V. हाहा. Like other *proper* nouns it is confined to the singular.

There are also a few *compound* substantives ending with पा, which are of the masculine gender: as, आज्यपा, *a drinker of clarified butter, an ancestor*.

	Singular.	Dual.	Plural.
Nom.	आज्यपाः	आज्यपौ	आज्यपाः
Ob.	आज्यपां	आज्यपौ	आज्यपः
Inst.	आज्यपा,	आज्यपाभ्यां,	आज्यपाभिः
Dat.	आज्यपे	आज्यपाभ्यां	आज्यपाभ्यः
Abl.	आज्यपः	आज्यपाभ्यां	आज्यपाभ्यः
Poss.	आज्यपः	आज्यपोः	आज्यपां
Loc.	आज्यपि	आज्यपोः	आज्यपासु

अम्बा, अक्का, अल्ला, *a mother*, make Vocative अम्ब, &c.

जरा, *decrepitude*, may be declined regularly like तारा, *a star ;* or like a noun ending in अस्, of the 5th Declension, with the exception of the Nom. case singular.

	Singular.	Dual.	Plural.
N.	जरा	जरसौ	जरसः
O.	जरसं	जरसौ	जरसः
I.	जरसा	जराभ्यां	जराभिः
D.	जरसे	जराभ्यां	जराभ्यः
A.	जरसः	जराभ्यां	जराभ्यः
P.	जरसः	जरसो	जरसां
L.	जरसि	जरसो;	जरासु
V.	जरः		

In the examples of each declension, when the Vocative differs from the Nominative, it is supplied; when it is the same as the Nominative, it is omitted. 102052

SECOND DECLENSION.

The second declension has two terminations, इ and उ, which may be of the masculine, feminine, or neuter gender. When of the masculine and feminine gender (:) is added in the Nominative case. As, गिरि, *a mountain ;* गुरु, *a teacher ;* मति, *intellect ;* धेनु, *a cow ;* वारि, *water ;* मधु, *honey.*

MASCULINE.

गिरि, *a mountain.*

	Singular.	Dual.	Plural.
N.	गिरिः	गिरी	गिरयः
O.	गिरिं	गिरी	गिरीन्
I.	गिरिणा	गिरिभ्यां	गिरिभिः
D.	गिरये	गिरिभ्यां	गिरिभ्यः
A.	गिरेः	गिरिभ्यां	गिरिभ्यः
P.	गिरेः	गिर्य्योः	गिरीणां
L.	गिरौ	गिर्य्योः	गिरिषु
V.	गिरे		

गुरु, *a teacher.*

	Singular.	Dual.	Plural.
N.	गुरुः	गुरू	गुरवः
O.	गुरुं	गुरू	गुरून्
I.	गुरुणा	गुरुभ्यां	गुरुभिः
D.	गुरवे	गुरुभ्यां	गुरुभ्यः
A.	गुरोः	गुरुभ्यां	गुरुभ्यः
P.	गुरोः	गुर्व्वोः	गुरूणां
L.	गुरौ	गुर्व्वोः	गुरुषु
V.	गुरो		

So decline अग्नि, *fire,* ऋषि, *a sage,* मणि, *a gem,* राशि, *a heap,* बन्दि, *prisoner,* विधि, *an ordinance,* सारथि, *a charioteer,* आयु, *age of life,* ऊरु, *thigh,* ऋतु, *a season,* जानु, *a knee,* बन्धु, *a friend,* मृत्यु, *death,* शत्रु, *an emy,* शिशु, *an infant.*

FEMININE.

मति, *intellect.*

	Singular.		Dual.	Plural.
N.	मतिः		मती	मतयः
O.	मतिं		मती	मतीः
I.	मत्या		मतिभ्यां	मतिभिः
D.	मत्यै	मतये	मतिभ्यां	मतिभ्यः
A.	मत्याः	मतेः	मतिभ्यां	मतिभ्यः
P.	मत्याः	मतेः	मत्योः	मतीनां
L.	मत्यां	मतौ,	मत्योः	मतिषु
V.	मते			

धेनु, *a cow.*

	Singular.		Dual.	Plural.
N.	धेनुः		धेनू	धेनवः
O.	धेनुं		धेनू	धेनूः
I.	धेन्वा		धेनुभ्यां	धेनुभिः
D.	धेन्वै	धेनवे	धेनुभ्यां	धेनुभ्यः
A.	धेन्वाः	धेनोः	धेनुभ्यां	धेनुभ्यः
P.	धेन्वाः	धेनोः	धेन्वोः	धेनूनां
L.	धेन्वां	धेनौ	धेन्वोः	धेनुषु
V.	धेनो			

Thus decline अभ्रि, *a shovel*, कृषि, *agriculture*, खनि, *a mine*, जाति, *a caste*, दीप्ति, *light*, धृति, *firmness*, बुद्धि, *understanding*, मुक्ति, *liberation*, वृष्टि, *rain*, शान्ति, *peace of mind*, सिद्धि, *completion*, सृष्टि, *creation*, स्मृति, *recollection, code of laws;* चालु, *a pitcher*, and रज्जु, *a rope.*

NEUTER.

वारि, *water.*

	Singular.	Dual.	Plural.
N.	वारि	वारिणी	वारीणि
O.	वारि	वारिणी	वारीणि
I.	वारिणा	वारिभ्यां	वारिभिः
D.	वारिणे	वारिभ्यां	वारिभ्यः
A.	वारिणः	वारिभ्यां	वारिभ्यः
P.	वारिणः	वारिणोः	वारीणां
L.	वारिणि	वारिणोः	वारिषु
V.	वारे वारि		

मधु, *honey.*

	Singular.	Dual.	Plural.
N.	मधु	मधुनी	मधूनि
O.	मधु	मधुनी	मधूनि
I.	मधुना ,	मधुभ्यां	मधुभिः
D.	मधुने	मधुभ्यां	मधुभ्यः
A.	मधुनः	मधुभ्यां	मधुभ्यः
P.	मधुनः	मधुनोः	मधूनां
L.	मधुनि	मधुनोः	मधुषु
V.	मधो मधु		

So decline अश्रु, *a tear ;* तालु, *the palate ;* श्मश्रु *the beard.*

सखि, m. *a companion.* Nom. सखा, सखायौ, सखायः ; Obj. सखायं, सखायौ, सखीन ; (the dual and plural are regular like गिरि) Ins. singular सख्या ;

Dat. सख्ये ; Ab. and Poss. सख्युः ; Loc. सख्यौ ; V. सखे. So पति, m. *a lord*, N. पतिः O. पतिं I. पत्या D. पत्ये A. पत्युः P. पत्युः L. पत्यौ ; but regular in the dual and plural and also as the last member of a compound.

क्रोष्टु, or क्रोष्टु m. *a jackal.* Nom. क्रोष्टा, क्रोष्टारौ, क्रोष्टारः ; Obj. क्रोष्टा क्रोष्टारौ, क्रोष्टून् ; I. क्रोष्टुना क्रोष्ट्रा, क्रोष्टुभ्यां, क्रोष्टुभिः ; D. क्रोष्टवे, क्रो क्रोष्टुभ्यां क्रोष्टुभ्यः ; A. क्रोष्टोः क्रोष्टुः, क्रोष्टुभ्यां, क्रोष्टुभ्यः ; P. क्रोष्टोः क्रोष्ट क्रोष्ट्वोः क्रोष्ट्रोः, क्रोष्टूनां ; L. क्रोष्टौ क्रोष्टरि, क्रोष्ट्वोः, क्रोष्ट्रोः, क्रोष्टुषु ; क्रोष्टो क्रोष्टः.

There are but few nouns ending in i short of the neuter gender, an they are for the most part irregular, as may be seen in the instance following.

अस्थि, *a bone.*

	Singular.	Dual.	Plural.
N.	अस्थि	अस्थिनी,	अस्थीनि
O.	अस्थि	अस्थिनी	अस्थीनि
I.	अस्थ्ना,	अस्थिभ्यां,	अस्थिभिः
D.	अस्थ्ने,	अस्थिभ्यां	अस्थिभ्यः
A.	अस्थ्नः	अस्थिभ्यां	अस्थिभ्यः
P.	अस्थ्नः	अस्थ्नोः	अस्थ्नां
L.	अस्थ्नि अस्थनि	अस्थ्नोः	अस्थिषु

So अक्षि, n. *an eye ;* दधि, n. *curdled milk ;* सक्थि, n. *a thigh.* सानु, n. *a ridge of a hill,* makes in the Objective plural सानूनि an स्नूनि, &c.

THIRD DECLENSION.

The third declension has two terminations, ई and ऊ, which are chiefly of the feminine gender ; as नदी *a river ;* वधू, *a wife.*

FEMININE.

नदी, *a river.*

	Singular.	Dual.	Plural.
N.	नदी	नद्यौ	नद्यः
O.	नदीं	नद्यौ	नदीः
I.	नद्या	नदीभ्यां	नदीभिः
D.	नद्यै	नदीभ्यां	नदीभ्यः
A.	नद्याः	नदीभ्यां	नदीभ्यः
P.	नद्याः	नद्योः	नदीनां
L.	नद्यां	नद्योः	नदीषु
V.	नदि		

बधू, *a wife.*

	Singular.	Dual.	Plural.
N.	बधूः	बध्वौ	बध्वः
O.	बधूं	बध्वौ	बधूः
I.	बध्वा	बधूभ्यां	बधूभिः
D.	बध्वै	बधूभ्यां	बधूभ्यः
A.	बध्वाः	बधूभ्यां	बधूभ्यः
P.	बध्वाः	बध्वोः	बधूनां
L.	बध्वां	बध्वोः	बधूषु
V.	बध		

In like manner decline काञ्ची, *a woman's girdle,* कुमारी, *a damsel,* गोपी, *a milk-maid,* देवी, *a goddess,* नारी, *a woman,* पृथिवी, *the earth,* भगिनी, *a sister,* भृकुटी, *a frown,* मञ्जरी, *a pedicle,* विपणी, *a shop,* कच्छू, *a scab,* कच्छू, *the itch,* चमू, *an army,* श्वश्रू, *a mother-in-law.*

There are but few simple words of the masculine gender ending with ई and ऊ, and they are inflected much like the above; as हूहू, *king of the celestial quiristers*; N. हूहूः O. हूहूं I. हूह्वा D. हूह्वे A. हूह्वः P. हूह्वः L. हूह्वि. यवलू *a barley-cutter* makes Loc. sing. यवल्वां and Poss. plu. यवल्वां and यवलूनां.

Simple words ending originally with ई and ऊ are principally of the feminine gender, and are thus declined: as श्री, *prosperity*; भू, *the earth.*

FEMININE.

श्री, *prosperity.*

	Singular.	Dual.	Plural.
N.	श्रीः	श्रियौ	श्रियः
O.	श्रियं	श्रियौ	श्रियः
I.	श्रिया	श्रीभ्यां	श्रीभिः
D.	श्रिये, श्रियै	श्रीभ्यां	श्रीभ्यः
A.	श्रियः श्रियाः	श्रीभ्यां	श्रीभ्यः
P.	श्रियः श्रियाः	श्रियोः	श्रीणां and श्रियां
L.	श्रियि, श्रियां	श्रियोः	श्रीषु

भू, *the earth.*

	Singular.	Dual.	Plural.
N.	भूः	भुवौ	भुवः
O.	भुवं	भुवौ	भुवः
I.	भुवा	भूभ्यां	भूभिः
D.	भुवे, भुवै	भूभ्यां	भूभ्यः
A.	भुवः भुवाः	भूभ्यां	भूभ्यः
P.	भुवः भुवाः	भुवोः	भुवां and भूनां
L.	भुवि भुवां	भुवोः	भूषु

So तन्त्री, *a stringed instrument;* तन्द्री, *lassitude;* तरी, *a boat;* लक्ष्मी, *fortune;* भी, *fear;* ह्री, *shame,* &c.

Of those cases which admit of two forms, the first only is used when the word is masculine. नी is an exception in the Locative case singular; as, Nom. नीः, *a receiver;* Dative, निये; Ablative and Possessive, नियः Locative, नियां.

स्त्री, *a woman,* takes only the last form, and makes N. स्त्री, स्त्रियौ, स्त्रियः; O. स्त्रियं स्त्रीं, स्त्रियौ, स्त्रियः स्त्रीः; I. स्त्रिया, स्त्रीभ्यां स्त्रीभिः; D. स्त्रियै; A. P. स्त्रियाः; L. स्त्रियां; V. स्त्रि.

भ्रू, *a brow,* is inflected like भू *the earth;* so also the compounds of भू, except दृन्भू, *a serpent,* and वर्षाभू, *a frog,* which are inflected like खलपू following.

Compound words, the last member of which is a verbal root, ending originally with ई or ऊ; also reduplicated words, having a single consonant before the ई or ऊ, are generally masculine, and are thus declined: as सेनानी, *a general;* खलपू, *a sweeper.*

MASCULINE.

सेनानी, *a general.*

	Singular.	Dual.	Plural.
N.	सेनानीः	सेनान्यौ	सेनान्यः
O.	सेनान्यं	सेनान्यौ	सेनान्यः
I.	सेनान्या	सेनानीभ्यां	सेनानीभिः
D.	सेनान्ये	सेनानीभ्यां	सेनानीभ्यः
A.	सेनान्यः	सेनानीभ्यां	सेनानीभ्यः
P.	सेनान्यः	सेनान्योः	सेनान्यां
L.	सेनान्यां	सेनान्योः	सेनानीषु

खलपू, *a sweeper.*

	Singular.	Dual.	Plural.
N.	खलपू;	खलप्वौ	खलप्वः
O.	खलप्वं	खलप्वौ	खलप्वः
I.	खलप्वा	खलपूभ्यां	खलपूभिः
D.	खलप्वे	खलपूभ्यां	खलपूभ्यः
A.	खलप्वः	खलपूभ्यां	खलपूभ्यः
P.	खलप्वः	खलप्वोः	खलप्वां
L.	खलप्वि	खलप्वोः	खलपूषु

So दिधी, *splendor* ; N. दिधीः, दिध्यौ, दिध्यः, &c. वातप्रमी, *an antelope*, makes Objective वातप्रमीं, वातप्रम्यौ, वातप्रमीन्; Locative singular, वातप्रमी. So पपी, *the sun*, and ययी, *a way.*

There are no neuters of this declension.

FOURTH DECLENSION.

The fourth declension ends in the irregular vowel ऋ or a diphthong, and may be of the masculine or feminine gender; as, पितृ, *a father*; मातृ, *a mother.*

MASCULINE.

पितृ, *a father.*

	Singular.	Dual.	Plural.
N.	पिता	पितरौ	पितरः
O.	पितरं	पितरौ	पितॄन्
I.	पित्रा	पितृभ्यां	पितृभिः
D.	पित्रे	पितृभ्यां	पितृभ्यः

A.	पितुः	पितृभ्यां	पितृभ्यः
P.	पितुः	पित्रोः	पितॄणां
L.	पितरि	पित्रोः	पितृषु
V.	पितः		

So क्रेतृ, *a buyer*, क्षत्तृ, *a man of the military tribe*, जेतृ, *a conqueror*, दातृ *a donor*, देवृ, *a husband's brother*, नृ, *a man*, भ्रातृ, *a brother*, जामातृ *daughter's husband*, योद्धृ, *warrior*, वक्तृ, *an orator*, विक्रेतृ, *a seller*, होतृ *a priest*.

The feminine is declined like the masculine, except in the Objective plural, as.

	Singular.	Dual.	Plural.
N.	माता	मातरौ	मातरः
O.	मातरं	मातरौ	मातॄः
I.	मात्रा	मातृभ्यां	मातृभिः

So दुहितृ, *a daughter*, ननान्दृ, *a husband's sister*, यातृ, *a husband's brother's wife*.

Words* ending in ऋ formed from verbal roots lengthen the penultimate as far as the Objective plural; as, त्रातृ *a saviour*; Nom. त्राता, त्रातारौ, त्रातारः Obj. त्रातारं, त्रातारौ, त्रातॄन्, &c.

नप्तृ, *a grandson*, is declined like त्रातृ; so also स्वसृ, *a sister* to the obj. plural. नृ, *a man*, makes in the Possessive plural नृणां and नॄणां.

There are no nouns ending in ॠ ऌ ॡ and ए, and only some half dozen ending in ऐ ओ औ; as रै m. *wealth*, गो m. *an ox*. नौ f. *a boat*, which are thus declined.

* These words are sometimes, as here, nouns of agency, and at others adjectives of three terminations.

रै, *wealth.*

	Singular.	Dual.	Plural.
N.	राः	रायौ	रायः
O.	रायं	रायौ	रायः
I.	राया	राभ्यां	राभिः
D.	राये	राभ्यां	राभ्यः
A.	रायः	राभ्यां	राभ्यः
P.	रायः	रायोः	रायां
L.	रायि	रायोः	रासु

गो, *an ox.*

N.	गौः	गावौ	गावः
O.	गां	गावौ	गाः
I.	गवा	गोभ्यां	गोभिः
D.	गवे	गोभ्यां	गोभ्यः
A.	गोः	गोभ्यां	गोभ्यः
P.	गोः	गवोः	गवां
L.	गवि	गवोः	गोषु

नौ, *a boat.*

N.	नौः	नावौ	नावः
O.	नावं	नावौ	नावः
I.	नावा	नौभ्यां	नौभिः
D.	नावे	नौभ्यां	नौभ्यः
A.	नावः	नौभ्यां	नौभ्यः
P.	नावः	नावोः	नावां
L.	नावि	नावोः	नौषु

So decline द्यो, *heaven,* and ग्लौ, *the moon.*

FIFTH DECLENSION.

The fifth declension ends with a final consonant, and may be of the masculine, feminine, or neuter gender: as स्वामिन्, *a husband or master;* भास्वत्, *the sun;* मूर्द्धन्, *the head;* चन्द्रमस्, *the moon;* वाच्, *a word;* गिर्, *a word;* नामन्, *a name;* मनस्, *the mind.*

Some of the final Consonants, in the formation of the Nom. case, are changed. The simple ones thus:—

च् becomes क्,		as वाच्, *a word;* Nom. वाक्.
ज् — क् or ट्,		— युज्, *a pair;* Nom. युक्. परिव्राज्, *a traveller;* Nom. परिव्राट्.
न् is dropped and the vowel made long;		— राजन्, *a king;* Nom. राजा. हस्तिन्, *an elephant;* Nom. हस्ती.
र् becomes : with the vowel long;		— गिर्, *a word;* Nom. गीः.
श् becomes क् or ट्,		— दिश्, *a side;* Nom. दिक्. प्राश् or प्राछ्, *a question;* Nom. प्राट्.
ष् becomes ट्, or : with the vowel long;		— तृष्, *thirst;* Nom. तृट्. सजुष्, *a companion;* Nom. सजूः.
स् becomes :, with the vowel long;		— पुरोधस्, *a priest;* Nom. पुरोधाः.
ह् becomes क् or ट्,		— उष्णिह्, *a metre;* Nom. उष्णिक्. मधुलिह्, *a bee;* Nom. मधुलिट्.

The other simple consonants undergo no change; as संयत्, *war;* N. संयत्.

In aspirated letters, the aspirate is changed into the simple; as चित्रलिख्, *a painter;* N. चित्रलिक्. क्षुध्, *hunger;* N. क्षुद्. ककुभ्, *a point of the compass;* N. ककुब् or ककुप्.

In compound finals the last letter is dropped and the remaining one changed according to the Rules of Permutation; as खञ्ज्, *a cripple;* Nom. खन्. गोरक्ष्, *a cow-keeper;* N. गोरक्. क्रुञ्च्, *a curlew;* N. क्रुङ्.

The final क्, ट्, त्, प्, of the Nominative case may be doubled, or changed to ग्, ड्, द्, ब्, at pleasure; as वाक्, वाक्क्, or वाग्; सम्पत् or सम्पद्, &c.

The Inst., Dat. and Abl. cases, dual and plural, also the Loc. plural, are formed from the Nom. singular by changing a long vowel to a short one; *visarga* (:) into different letters according to the 5th and 6th Rules of Permutation; and the letters क् ट् त् प् to ग् ड् द् ब्, as seen in स्वामी, चन्द्रमाः and वाक्, &c.

The other cases are formed from the simple word in its primitive state; as स्वामिन्, स्वामिनौ, &c. वाच्, वाचं, &c.

Words ending with त् preceded by व or म, change the त् to आन् in the Nominative singular, and insert न् as far as the Objective plural; but the other cases

formed from the Nominative singular are regular as though it had ended with त्; as in भास्वत्, *the sun.*

Words ending with अन् change the अ to आ as far as the Objective plural, and then drop it; but if the अन् is preceded by a compound consonant, the last of which is म or व, the inherent अ is not dropped, as मूर्द्धन्, *the head;* आत्मन्, *spirit,* &c.

When अ is dropped in the Obj. plural, it is dropped also in the Inst., Dat., Abl., Poss. and Loc. cases singular; the Poss. and Loc. dual; and the Poss. plural; in the Loc. singular there are two forms; as in मूर्द्धन्, &c.

MASCULINE.

स्वामिन्, *a husband* or *master.*

	Singular.	Dual.	Plural.
N.	स्वामी	स्वामिनौ	स्वामिनः
O.	स्वामिनं	स्वामिनौ	स्वामिनः
I.	स्वामिना	स्वामिभ्यां	स्वामिभिः
D.	स्वामिने	स्वामिभ्यां	स्वामिभ्यः
A.	स्वामिनः	स्वामिभ्यां	स्वामिभ्यः
P.	स्वामिनः	स्वामिनोः	स्वामिनां
L.	स्वामिनि	स्वामिनोः	स्वामिषु
V.	स्वामिन्		

भास्वत्, *the sun.*

	Singular.	Dual.	Plural.
N.	भास्वान्	भास्वन्तौ	भास्वन्तः
O.	भास्वन्तं	भास्वन्तौ	भास्वतः
I.	भास्वता	भास्वद्भ्यां	भास्वद्भिः
D.	भास्वते	भास्वद्भ्यां	भास्वद्भ्यः
A.	भास्वतः	भास्वद्भ्यां	भास्वद्भ्यः
P.	भास्वतः	भास्वतोः	भास्वतां
L.	भास्वति	भास्वतोः	भास्वत्सु
V.	भास्वन्		

मूर्द्धन्, *the head.*

	Singular.	Dual.	Plural.
N.	मूर्द्धा	मूर्द्धानौ	मूर्द्धानः
O.	मूर्द्धानं	मूर्द्धानौ	मूर्द्ध्नः
I.	मूर्द्ध्ना	मूर्द्धभ्यां	मूर्द्धभिः
D.	मूर्द्ध्ने	मूर्द्धभ्यां	मूर्द्धभ्यः
A.	मूर्द्ध्नः	मूर्द्धभ्यां	मूर्द्धभ्यः
P.	मूर्द्ध्नः	मूर्द्ध्नोः	मूर्द्ध्नां
L.	मूर्द्ध्नि, मूर्द्धनि	मूर्द्ध्नोः	मूर्द्धसु
V.	मूर्द्धन्		

So राजन्, *a king;* N. राजा, राजानौ, राजानः. O. राजानं, राजानौ, राज्ञः, &c.; but आत्मन्, *spirit;* N. आत्मा, आत्मानौ, आत्मानः. O. आत्मानं, आत्मानौ, आत्मनः; and यज्वन्, *a priest;* N. यज्वा, यज्वानौ, यज्वानः. O. यज्वानं, यज्वानौ, यज्वनः, &c.

Verbal nouns having a short vowel and semivowel before वन् engthen the vowel in the obj. plural, &c.; as परिदिवन्, *a player;* N. ारिदिवा, परिदिवानौ, परिदिवानः. O. परिदिवानं, परिदिवानौ, परिदीव्नः. . परिदीव्ना. परिदिवभ्यां, परिदिवभिः. &c.

Compounds ending with घन् do not lengthen the penultimate घ, nd when they drop it in the Objective plural, change the घ to घ्न; as मत्रघ्न, *the killer of his friend;* Nom. मित्रघा, मित्रघ्नौ, मित्रघ्नः. Obj. मत्रघ्नं, मित्रघ्नौ, मित्रघ्नः. Inst. मित्रघ्ना, मित्रघ्भ्यां, मित्रघ्भिः, &c.

चन्द्रमस्, *the moon.*

	Singular.	Dual.	Plural.
N.	चन्द्रमाः	चन्द्रमसौ	चन्द्रमसः
O.	चन्द्रमसं	चन्द्रमसौ	चन्द्रमसः
I.	चन्द्रमसा	चन्द्रमोभ्यां	चन्द्रमोभिः
D.	चन्द्रमसे	चन्द्रमोभ्यां	चन्द्रमोभ्यः
A.	चन्द्रमसः	चन्द्रमोभ्यां	चन्द्रमोभ्यः
P.	चन्द्रमसः	चन्द्रमसोः	चन्द्रमसां
L.	चन्द्रमसि	चन्द्रमसोः	चन्द्रमःसु
V.	चन्द्रमः		

After these examples decline तपस्विन्, *an ascetic,* पक्षिन्, *a bird,* ाणिन्, *a sentient being or living creature,* मन्त्रिन्, *a counsellor,* मरुत्, *he wind,* वन्दिन्, *a bard,* शिल्पिन्, *an artisan,* हस्तिन्, *an elephant,* अश्मन्, *stone,* सभासद्, *a member of council,* तक्षन्, *a carpenter,* धनुस्, m. n. *bow,* विहायस्, *a bird.*

FEMININE.

Nouns feminine of this declension differ nothing their inflexions from those masculine; as—

वाच्, *a word.*

	Singular.	Dual.	Plural.
N.	वाक्	वाचौ	वाचः
O.	वाचं	वाचौ	वाचः
I.	वाचा	वाग्भ्यां	वाग्भिः
D.	वाचे	वाग्भ्यां	वाग्भ्यः
A.	वाचः	वाग्भ्यां	वाग्भ्यः
P.	वाचः	वाचोः	वाचां
L.	वाचि	वाचोः	वाक्षु

गिर्, *a word.*

	Singular.	Dual.	Plural.
N.	गीः	गिरौ	गिरः
O.	गिरं	गिरौ	गिरः
I.	गिरा	गीर्भ्यां	गीर्भिः
D.	गिरे	गीर्भ्यां	गीर्भ्यः
A.	गिरः	गीर्भ्यां	गीर्भ्यः
P.	गिरः	गिरोः	गिरां
L.	गिरि	गिरोः	गीर्षु

So decline आपद्, *adversity,* क्षुध्, *hunger,* त्वच्, *skin,* दृषद्, *a stone,* पुर्, *a city,* विद्युत्, *lightning,* शरद्, *autumn,* स्रुच्, *a ladle,* संविद्, *agreement.*

NEUTER.

Neuters ending with any letter but य—म, insert न् in the Nominative and Objective plural; as जगत्, *the world;* Nom. and Obj. जगत्, जगती, जगन्ति. If they end

ith a semivowel or nasal, न् is not inserted as वार्, ater; N. O. वाः, वारी, वारि.

Neuters ending with अन् drop the न् in the Nom., nd the penultimate अ in the I. D. A. P. and L. cases ngular, the P. and L. dual, and the P. plural: in the oc. singular and the Nom. and Obj. dual there are vo forms. Those ending with स् change the स् to (:) the Nom. case singular; and when न् is inserted in e plural, change a penultimate अ, इ, उ to आ, ई, ऊ; नामन्, *a name;* मनस्, *the mind.*

नामन्, *a name.*

	Singular.	Dual.	Plural.
N.	नाम	नामनी, नाम्नी	नामानि
O.	नाम	नामनी, नाम्नी	नामानि
I.	नाम्ना	नामभ्यां	नामभिः
D.	नाम्ने	नामभ्यां	नामभ्यः
A.	नाम्नः	नामभ्यां	नामभ्यः
P.	नाम्नः	नाम्नोः	नाम्नां
L.	नाम्नि, नामनि	नाम्नोः	नामसु
V.	नाम, नामन्		

मनस्, *the mind.*

	Singular.	Dual	Plural.
N.	मनः	मनसी	मनांसि
O.	मनः	मनसी	मनांसि
I.	मनसा	मनोभ्यां	मनोभिः
D.	मनसे	मनोभ्यां	मनोभ्यः

A.	मनसः	मनोभ्यां	मनोभ्यः
P.	मनसः	मनसोः	मनसां
L.	मनसि	मनसोः	मनःसु
V.	मनः		

So चर्म्मन्, *a shield*, जन्मन्, *birth*, जगत्, *the world*, पर्व्वन्, *a festival*, लोमन्, *hair of the body*, यकृत्, *the liver*, वर्म्मन्, *mail*, ब्रह्मन्, *God*, चक्षुस्, *the eye*, तपस्, *austerity*, मेदस्, *serum of flesh*, यशस्, *glory, fame*, वक्षस्, *the breast*, वयस्, *age*, स्रोतस्, *a stream*.

The following nouns of the fifth Declension are irregular in some of their cases.

अनडुह्, m. *a bull*. Nom. अनड्वान्, अनड्वाहौ, अनड्वाहः; Obj. अनड्वाहं, अनड्वाहौ, अनडुहः; Inst. अनडुहा, अनडुद्भ्यां, अनडुद्भिः, &c.

अनेहस्, m. *time*. N. अनेहा, अनेहसौ, अनेहसः; O. अनेहसं, अनेहसौ, अनेहसः, &c.; V. अनेहः. So उशनस्, *regent of the planet Venus*. N. उशना, &c.; V. उशनः, उशन and उशनन्. So also पुरुदंशस्, *Indra*. N. पुरुदंशा, &c.; V. पुरुदंशः.

अप्, f. *water*. Used only in the plural. Nom. आपः; Obj. अपः; Inst. अद्भिः; Dat. and Abl. अद्भ्यः; Poss. अपां; Loc. अप्सु.

अर्य्यमन्, m. *the sun*. N. अर्य्यमा, अर्य्यमणौ, अर्य्यमणः; O. अर्य्यमणं, अर्य्यमणौ, अर्य्यम्णः; I. अर्य्यम्णा, अर्य्यमभ्यां, अर्य्यमभिः, &c.

अर्व्वन्, m. *a horse*. Nom. अर्व्वा, अर्व्वन्तौ, अर्व्वन्तः; Obj. अर्व्वन्तं, अर्व्वन्तौ, अर्व्वतः; Inst. अर्व्वता, अर्व्वद्भ्यां, अर्व्वद्भिः, &c.

अवयाज्, m. *an inferior worshipper*. N. अवयाः, अवयाजौ, अवयाजः; O. अवयाजं, अवयाजौ, अवयाजः; I. अवयाजा, अवयोभ्यां, अवयोभिः, &c.

अहन्, n. *a day*, makes N. and O. अहः, अह्नी, अहनी, अहानि; I. अह्ना, अहोभ्यां, अहोभिः, &c. like नामन्; L. plu. अहःसु.

उपानह्, f. *a shoe*, makes Nom. उपानत्, उपानहौ, उपानहः; O. उपानहं, उपानहौ, उपानहः; I. उपानहा, उपानद्भ्यां, उपानद्भिः, &c.

दिव्, f. *heaven*. Nom. द्यौः, दिवौ, दिवः; Obj. दिवं द्यां, दिवौ, दिवः; Inst. दिवा, द्युभ्यां, द्युभिः, &c.

दोष्, m. *the arm*. N. दोः, दोषौ, दोषः; O. दोषं, दोषौ, दोषः and दोष्णः; I. दोषा, दोष्णा, दोर्भ्यां, दोर्भिः, &c.

पथिन्, m. *a road*. Nom. पन्थाः, पन्थानौ, पन्थानः; Obj. पन्थानं, पन्थानौ, पथः; Inst. पथा, पथिभ्यां, पथिभिः, &c. So मथिन्, *a churning*, मन्थाः; and ऋभुक्षिन्, *Indra*, ऋभुक्षाः, &c. So also the compounds अतिपथिन्, सुपथिन्, *a good road*, and अपथिन् a by-road; but all others regular; thus, Nom. महापथः, महापथौ, महापथाः, &c. *a great road*; like नर.

पुमस्, m. *a male*. Nom. पुमान्, पुमांसौ, पुमांसः; Obj. पुमांसं, पुमांसौ, पुंसः; Inst. पुंसा, पुंभ्यां, पुंभिः, &c.

पूषन्, m. *the sun*. N. पूषा, पूषणौ, पूषणः; O. पूषणं, पूषणौ, पूष्णः, पूषणः; I. पूषणा, पूष्णा, पूषभ्यां, पूषभिः, &c.

पृषत्, m. meaning *a deer*, makes N. पृषन्, पृषन्तौ, पृषन्तः; O. पृषन्तं, पृषन्तौ, पृषतः; I. पृषता, पृषद्भ्यां, पृषद्भिः; but पृषत्, n. *a drop*, is regular.

प्रियचतुर्, m. *a lover of four*. Nom. प्रियचत्वाः, प्रियचत्वारौ, प्रियचत्वारः; Obj. प्रियचत्वारं, प्रियचत्वारौ, प्रियचतुरः; Inst. प्रियचतुरा, प्रियचतुर्भ्यां, प्रियचतुर्भिः, &c.

मघवन्, m. *Indra*. Nom. मघवान्, मघवा; Obj. मघवन्तं, मघवानं; Inst. मघवता, मघोना, &c.

युवन्, m. *a youth*. Nom. युवा, युवानौ, युवानः; Obj. युवानं, युवानौ, यूनः; Inst. यूना, युवभ्यां, युवभिः, &c.

विश्वराज्, m. *a universal sovereign*. N. विश्वाराड्, विश्वराजौ, विश्वराजः; O. विश्वराजं, विश्वराजौ, विश्वराजः; I. विश्वराजा, विश्वाराड्भ्यां, विश्वाराड्भिः, &c. making the vowel before र long when the ज् is changed to ड् or ट्.

श्वन्, *a dog*. Nom. श्वा, श्वानौ, श्वानः; Obj. श्वानं, श्वानौ, शुनः; Inst. शुना, श्वभ्यां, श्वभि, &c.

The वा of वाह् preceded by अ or आ becomes औ, preceded by any other vowel becomes ऊ, in the Obj. plural and the cases formed from it: as.

विश्ववाह्, *the sustainer of the universe.* Nom. विश्ववाट्, विश्ववाहौ विश्ववाहः; Obj. विश्ववाहं, विश्ववाहौ, विश्वौहः, &c. भूवाह्, *the sustainer of the earth.* Nom. भूवाट्, भूवाहौ, भूवाहः; Obj. भूवाहं, भूवाहौ, भूहः, &c.

श्वेतवाह्, *Indra,* has two forms. Nom. श्वेतवाः; Obj. श्वेतवाहं; Inst. श्वेतौहा, श्वेतवाहा; D. श्वेतौहे, श्वेतवाहे; A. P. श्वेतौहः, श्वेतवाहः; L. श्वेतौहि, श्वेतवाहि; Voc. श्वेतवः and श्वेतवाः.

SECTION II.

OF THE GENDER, NUMBER, AND CASES OF THE NOUNS.

1st.—*Of Gender.*

While the noun remains in its primitive state, it is not easy, in every instance, to determine of what gender it is, without reference to the Dictionary : it may however in many cases be ascertained by the *signification* or *termination* of the word.

Some nouns from the nature of the objects which they express are masculine or feminine ; as, पुरुष, *a man ;* स्त्री, *a woman ;* पितृ, *a father ;* मातृ, *a mother.*

The names of gods, infernals, heaven, sacrifices, mountains, clouds, seas, trees, seasons, scimitars, arrows, poisons, snakes, birds, wells, weights, measures, sound, fire, sun, moon, wind, collection, mud, grain,

chrystal, colours, chariots, enemies, members of the body, and objects of sensation, are reckoned masculine; as, सुर, *a god;* असुर, *an infernal;* स्वर्ग, *heaven;* यज्ञ, *a sacrifice;* अद्रि, *a mountain*, &c.

Abstracts ending with इमन्; also many words ending with उ, क, ग, ट, ड, थ, न, प, भ, म, र, ष, and स, are masculine; as, लघिमन्, *lightness;* गुरु, *a teacher;* बक, *a heron;* रोग, *a disease;* पट, *cloth;* रण, *war;* नाथ, *a lord;* जन, *a person;* द्विप, *an elephant*, &c.

Words meaning lightning, night, climbing plants, the lute, points of the compass, earth, shame, light, and brightness, are reckoned feminine; as, विद्युत्, *lightning;* रात्रि, *night*, &c.

Words ending with आ, ई, ऊ, द्, and abstracts ending with ता and ति, are feminine; as, खेला, *play;* तन्द्री, *drowsiness;* चमू, *an army;* सम्पद्, *wealth;* भद्रता, *goodness;* भक्ति, *devotion;* स्मृति, *recollection.*

There are sometimes two forms in the feminine; as, रात्रि, रात्री, *night;* वाच्, वाचा, *a word;* क्षुध्, क्षुधा, *hunger*, &c.

Feminine nouns are formed from the masculine by adding ई, sometimes by adding आ; the final vowel of

the word is dropped and the आ or ई takes its place; as, नद, नदी, *a river*; मृग, मृगी, *a doe*; हस्तिन्, हस्तिनी, *an elephant*; बाल, बाला, *a child*; चटक, चटका, *a sparrow*.

Words ending with ऋ change the ऋ to री in the feminine; some change a final ऊ to व, and a final ति to त्नि; and nouns of the 5th declension, varying in the Objective plural and Instrumental singular, &c., do the same in the feminine gender; as, कर्तृ, कर्त्री, *an actress*; वर्षाभू, वर्षाभ्वी, *a frog*; पति, पत्नी, *a mistress*; राजन्, राज्ञी, *a queen*, &c.

Most words ending with अक, form the feminine by आ, and insert इ; as, कारक, कारिका, *a doer**; गायक, गायिका, *a songstress*; नायक, नायिका, *a mistress*; बालक, बालिका, *a girl*.

क्षिपक, *a thrower*, and धारक, *a holder*, do not insert इ: and अजक, *a goat*; पुत्रक, *a son*; भस्त्रक, *a pair of bellows*; वृन्दारक, *a god*; and सूतक, *a charioteer*, have two forms. As, क्षिपका, अजिका and अजका; पुत्रिका and पुत्रका, &c.

A few are irregular in the feminine; as, अनडुह्, *a bull*, अनडुही or अनड्वाही, *a cow*; अर्वन्, *a horse*, अर्वती, *a mare*; नर, *a man*, नारी *a woman*; मघवन्, *Indra*, मघोनी or मघवती, *his wife*; युवन्, *a youth*, यूनी, युवती, युवति, *a*

* Verbals of this description may be considered as nouns, when they stand alone; but as adjectives, when they qualify another word.

young woman; श्वन्, *a dog*; शुनी, *a bitch*; मघवन्, *Indra*, मघोनी, मघवती, *his consort.*

आचार्य, *a teacher*; आर्य, *an honorable man*; उपाध्याय, *an instructor*; मातुल, *a maternal uncle*; सूर्य, *the sun*; क्षत्रिय, *a man of the military tribe*, have two forms in the feminine; as, आचार्यी and आचार्यानी &c.

इन्द्र, *Indra*; भव, मृड, सर्व, *Shiva*; ब्रह्मन्, *Brahmá*; रुद्र, *Rudra*; वरुण, *Varuna*; make the feminine by आनी; as, इन्द्राणी, भवानी; ब्रह्माणी, रुद्राणी, वरुणानी.

अग्नि, *fire*; कुसित, *a certain sage*; कुसीद, *a usurer*; पूतक्रतु, *Indra*; मनु, *the sage Manu*; and वृषाकपि, *Vishnu*; make the feminine by आयी; as, अग्नायी; मनायी, &c.

Words signifying atmosphere, forest, leaf, hole, dew, water, coldness, heat, flesh, blood, face, eyes, belly, palate, riches, fruit, copper, iron, pain, pleasure, aquatic flowers, salt, spices, perfumes, ornaments, battle, court-yard, name, cloth, food, wood, horn, sour gruel, medicine, nectar, bow, town, are reckoned neuter; as, अम्बर, *the sky*; अरण्य, *a wilderness*; पत्र, *a leaf*; छिद्र, *a hole*, &c.

Verbal nouns ending with अन; abstracts ending with य, त्व; many words ending with न, त्र, स्; and Numerals from a hundred (except कोटि) when used substantively, are neuter. खनित्र, *a spade*; राज्य, *a kingdom*; राजत्व, *a reign*; गमन, *a going*; कुल, *a tribe*; यशस्, *fame*; सहस्र, *a thousand.*

Some nouns are both masculine and feminine; as, मूष or मूषा, *a crucible*; कण्ठ, कण्ठा, or कण्ठी, *the throat*; यष्टि or यष्टी, *a stick*, &c.

A very considerable number of nouns are both masculine and neuter; as, आकाश, *the sky*; उद्योग, *exertion*; कपट, *deceit*; कपाल, *the skull*; कुष्ठ, *leprosy*; क्रकच, *a saw*; चमस, *a spoon*; चरण, *a foot*; चषक, *a cup*; टङ्क, *a pick-axe*; तङ्क, *grief at separation*; दिवस, *a day*; धर्म्म, *virtue*; नीड, *a nest*; पातक, *sin*; वर्णक, *a perfume*; सार, *essence*, and many others.

Some are feminine and neuter; as, वार्द्धका, वार्द्धक, *old age*; मैत्री, मैत्र्य, *friendship*; राजता, राजत्व, *a reign*.

A few admit of all the genders; as, पात्रः, पात्री, पात्रं, *a vessel*; so पुट, *a cup*; पट, *a basket*; वाट, *a road* or *inclosure*; दाडिम, *a pomegranate*, and कुवल, *a jujube*.

2d.—*Of Number*.

Nouns of multitude are frequently added to other Nouns to express plurality of idea; as, विपिनसमूहः, *woods*; भृत्यवर्गाः, *servants*; तृणगणाः, *blades of grass*; and शंखवेणुगणाः, *shells and flutes*.

Some names of countries are used in the plural number only; as, पञ्चालाः, *Panchála*; विदेहाः, *Vidéhá*; वङ्गाः, *Vangá*, &c.

The following words are commonly used only in the plural number :—अप्, *water ;* असु or प्राण, *life ;* अप्सरस्, *a nymph ;* कृत्तिका and बहुला, *two names of mansions in the Zodiac ;* गेा, *when it means water ;* जलौकस्, *a leech ;* तण्डुल, *rice ;* दशा, *the fringe of a garment ;* धाना, *parched barley ;* पञ्चु, *name of a city ;* मघा, *a certain star ;* लाज, *fried grain ;* वर्षा, *the rainy season ;* बल्वज, *a sort of grass ;* सिकता, *sand,* and सुमनस्, *the Nimb tree.*

दार, *a wife,* is used only in the plural number, and masculine gender ; as, N. दाराः ; O. दारान् ; I. दारैः ; D. and A. दारेभ्यः ; P. दाराणां ; L. दारेषु.

3d.—*Of Case.*

The regular cases are often supplied by other words or terminations.

The Instrumental case is sometimes supplied by करण, करणक, and पूर्व्वं, पूर्व्वक ; as, अस्त्रकरणं,* *with a weapon ;* बुद्धिपूर्व्वक, *by design.* The Dative by अर्थं and हेतु ; as, शोधनार्थं,† *for purification ;* उन्नतिहेतोः, *for exaltation.* The Ablative by तस् or तः ; as, पुराणतः, *from the Purána.* The Locative by त्रा ; as, देवत्रा, *in the god.*

* Ending with (ं) *anuswár,* the word is a compound adverb, otherwise a compound adjective.

† This may be अर्थं or अर्थाय.

Some nouns are entirely deficient in case; as, अलं, *enough, ornament, power, prevention*; अस्ति, *existence*; आर्यं, *obstacle*; आर्यहसं, *violence*; ईडा and प्रादुर्, *manifestness*; उपधा, *division*; ओं, *Hindu trinity*; कं, *water, head, ease, blame*; क्षमा, *patience, pardon*; पनं *food*; प्रातर्, *morning*; नमः, *salutation*; नास्ति, *non-existence*; प्रतान्, *diffusion*; प्रताम्, *fatigue*; शं, *welfare*; अनुतर्, *concealment*; सायं, *evening*; स्वर्, *heaven*; स्वस्ति, *salutation*; हसं, *negation, quarrel*; and a few others.

Others are redundant in some of the cases; as, असृज, असन्, n. *blood*; आसन, आसन्, n. *a seat*; उदक, उदन्, n. *water*; दन्त, दत्, m. *a tooth*; दोष, दोषन्, m. *an arm*; नासिका, नस्, f. *a nose*; निशा, निश्, f. *night*; पाद, पद्, m. *a foot*; पृतना, पृत, f. *an army*; मास, मास्, m. *a month*; यकृत्, यकन्, n. *the spleen*. यूष, यूषन्, m. *broth*; शकृत्, शकन्, m. *ordure*; शीर्ष, शीर्षन्, n. *the head*; हृदय, हृद्, n. *the heart*.

The first in each of the above two words is regular in all the cases; the second is substituted for the first, and is regular only from the Objective plural*; as,

* Some Pandits maintain, that they are both regular throughout, but that the latter are less frequently used in the first two cases.

असृज्, असन्, *blood.*

	Singular.		Dual.		Plural.	
N.	असृक्		असृजी		असृञ्जि	
O.	असृक्		असृजी		असृञ्जि,	असानि
I.	असृजा	अस्ना	असृग्भ्यां	असभ्यां	असृग्भिः	असभिः
D.	असृजे	अस्ने	असृग्भ्यां	असभ्यां	असृग्भ्यः	असभ्यः
A.	असृजः	अस्नः	असृग्भ्यां	असभ्यां	असृग्भ्यः	असभ्यः
P.	असृजः	अस्नः	असृजोः	अस्नोः	असृजां	अस्नां
L.	असृजि, अस्नि, असनि		असृजोः	अस्नोः	असृक्षु	असःसु

हृदय, हृद्, *the heart.*

	Singular.		Dual.		Plural.	
N.	हृदयं		हृदये		हृदयानि	
O.	हृदयं		हृदये		हृदयानि	हृन्दि
I.	हृदयेन	हृदा	हृदयाभ्यां	हृभ्यां	हृदयैः	हृद्भिः
D.	हृदयाय	हृदे	हृदयाभ्यां	हृद्भ्यां	हृदयेभ्यः	हृद्भ्यः
A.	हृदयात्	हृदः	हृदयाभ्यां	हृद्भ्यां	हृदयेभ्यः	हृद्भ्यः
P.	हृदयस्य	हृदः	हृदययोः	हृदोः	हृदयानां	हृदां
L.	हृदये	हृदि	हृदययोः	हृदोः	हृदयेषु	हृत्सु
V.	हृदय					

CHAPTER II.

OF ADJECTIVES.

SECTION I.

OF THE DECLENSION OF ADJECTIVES.

Adjectives (guṇaváchak) in their inflections are analogous to Substantives.

They may be divided into two sorts, the one ending with vowels, and the other with consonants.

Both those ending with vowels and those ending with consonants may be subdivided into two kinds, viz. such as have three, and such as have only two terminations: the latter are few in comparison with the former.

In both the above subdivisions it will be perceived that the declension of adjectives differs from that of substantives in one, and only one particular. In nouns the inflexions appropriate to the three genders are found affixed to different words; in adjectives to the same word. Thus for instance, in the nouns, we have the (ः ा ं) which mark the masculine, feminine and neuter genders, in different words; as, नरः, *a man*, तारा *f. a star*, and ज्ञानं *n. knowledge*; but in the ad-

jectives, we have them affixed to the same word; as, प्रियः, प्रिया, प्रियं, *beloved*, &c.

When an adjective terminates in इ उ or ऋ the neuter gender may have, in all the cases except the Nom. and Obj., the same inflexions as the masculine besides its own peculiar inflexions.

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1. *Adjectives ending with vowels.*

Those ending with a short vowel have three terminations, and those ending with a long one or a diphthong only two; as, प्रिय, *beloved, lovely*, मृदु, *mild*, कर्तृ, *doing*, सुधी, प्रधी, *wise, &c.*

SINGULAR.

	Mas.	Fem.	Neut.
N.	प्रियः	प्रिया	प्रियं
O.	प्रियं	प्रियां	प्रियं
I.	प्रियेण	प्रियया	प्रियेण
D.	प्रियाय	प्रियायै	प्रियाय
A.	प्रियात्	प्रियायाः	प्रियात्
P.	प्रियस्य	प्रियायाः	प्रियस्य
L.	प्रिये	प्रियायां	प्रिये
V.	प्रिय	प्रिये	प्रिय

DUAL.

	Mas.	Fem.	Neut.
N. O. V.	प्रियौ	प्रिये	प्रिये
D. A. I.	प्रियाभ्यां	प्रियाभ्यां	प्रियाभ्यां
P. L.	प्रिययोः	प्रिययोः	प्रिययोः

PLURAL.

N.	प्रियाः	प्रियाः	प्रियाणि
O.	प्रियान्	प्रियाः	प्रियाणि
I.	प्रियैः	प्रियाभिः	प्रियैः
D.	प्रियेभ्यः	प्रियाभ्यः	प्रियेभ्यः
A.	प्रियेभ्यः	प्रियाभ्यः	प्रियेभ्यः
P.	प्रियाणां	प्रियाणां	प्रियाणां
L.	प्रियेषु	प्रियासु	प्रियेषु

In like manner are declined अज्ञ *ignorant*, अधम *low*, अनन्त *eternal*, अन्ध *blind*, उच्च *high*, उत्तम *good*, उद्युक्त *diligent*, उन्मत्त *insane*, कठिन *hard*, कामुक *lustful*, कुशल *happy*, कृपण *avaricious*, कोमल *soft*, क्रूर *cruel*, गभीर *deep*, चञ्चल *fickle*, चतुर *cunning*, चित्र *variegated*, जङ्गम *movable*, तत्पर *intent on*, तुल्य *like*, दरिद्र *poor*, दारुण *terrible*, दीर्घ *long*, दुर्बल *weak*, दुर्लभ *hard to get*, धूर्त *crafty*, नव *new*, निम्न *docile*, निपुण *clever*, न्यून *deficient*, पवित्र *holy*, पिङ्गल *tawny*, पुराण *old*, प्रगल्भ *bold*, बन्धुर *uneven*, मूक *dumb*, वक्र *crooked*, वर्तुल *round*, विपुल *great*, विविध *various*, आकुल *perplexed*, शिथिल *relaxed*, शीघ्र *quick*, शीतल *cold*, शून्य *empty*, श्याम *dark-blue*, सरल *sincere*, सुन्दर *beautiful*, स्थावर *immovable*. Also all past participles; as, अभिहित, आख्यात, उक्त, उदित, जल्पित, भाषित, लपित *spoken, said.*

मृदु, *mild.*

SINGULAR.

	Mas.	Fem.	Neut.
N.	मृदुः	मृदुः	मृदु
O.	मृदुं	मृदुं	मृदु
I.	मृदुना	मृद्वा	मृदुना

D.	मृदवे	मृद्वै मृदवे	मृदु
A.	मृदोः	मृद्वाः मृदोः	मृदुनः
P.	मृदोः	मृद्वाः मृदोः	मृदुनः
L.	मृदौ	मृद्वां मृदौ	मृदुनि
V.	मृदो	मृदो	मृदु

DUAL.

N. O.	मृदू	मृदू	मृदुनी
I. D. A.	मृदुभ्यां	मृदुभ्यां	मृदुभ्यां
P. L.	मृद्वोः	मृद्वोः	मृदुनोः

PLURAL.

N.	मृदवः	मृदवः	मृदूनि
O.	मृदून्	मृदूः	मृदूनि
I.	मृदुभिः	मृदुभिः	मृदुभिः
D.	मृदुभ्यः	मृदुभ्यः	मृदुभ्यः
A.	मृदुभ्यः	मृदुभ्यः	मृदुभ्यः
P.	मृदूनां	मृदूनां	मृदूनां
L.	मृदुषु	मृदुषु	मृदुषु

In this manner decline अहंयु *proud,* आशंसु *blessing,* उत्पतिष्णु *rising upward,* ऋजु *upright,* कटु *pungent,* क्षिप्नु *obstructive,* गृध्नु *covetous,* क्षारु *emaciated,* स्पृहयालु *inclined to take,* जिघत्सु *hungry,* दयालु *compassionate,* धृष्णु *impudent,* निद्रालु *sleepy,* पतयालु *inclined to fall,* पाण्डु *white,* विन्दु *knowing,* भविष्णु *being well,* भीरु *timid,* रोचिष्णु *elegant,* वन्दारु *polite,* वर्त्तिष्णु *stationary,* वर्द्धिष्णु *thriving,* बहु *much, many,* शीतांशु *bright,* शुभंयु *happy,* श्रद्धालु *believing,* सहिष्णु *patient,* हृदयालु *hearty.*

The only specimens of adjectives ending with ऊ are compounds, and they are not very numerous. They are declined in a manner analogous to मृदु above.

अनादि, *without beginning.*

SINGULAR.

	Mas.	Fem.		Neut.
N.	अनादिः	अनादिः		अनादि
O.	अनादिं	अनादिं		अनादि
I.	अनादिना	अनाद्या		अनादिना
D.	अनादये	अनाद्यै	अनादये	अनादिने
A.	अनादेः	अनाद्याः	अनादेः	अनादिनः
P.	अनादेः	अनाद्याः	अनादेः	अनादिनः
L.	अनादौ	अनाद्यां	अनादौ	अनादिनि
V.	अनादे	अनादे		अनादि

DUAL.

N. O. V.	अनादी	अनादी	अनादिनी
I. D. A.	अनादिभ्यां	अनादिभ्यां	अनादिभ्यां
P. L.	अनाद्योः	अनाद्योः	अनादिनोः

PLURAL.

N.	अनादयः	अनादयः	अनादीनि
O.	अनादीम्	अनादीः	अनादीनि
I.	अनादिभिः	अनादिभिः	अनादिभिः
D.	अनादिभ्यः	अनादिभ्यः	अनादिभ्यः
A.	अनादिभ्यः	अनादिभ्यः	अनादिभ्यः
P.	अनादीनां	अनादीनां	अनादीनां
L.	अनादिषु	अनादिषु	अनादिषु

कर्त्तृ, *doing.*

SINGULAR.

	Mas.	Fem.	Neut.
N	कर्त्ता	कर्त्त्री	कर्त्तृ
O.	कर्त्तारं	कर्त्त्रीं	कर्त्तृ
I.	कर्त्त्रा	कर्त्त्र्या	कर्त्तृणा
D.	कर्त्त्रे	कर्त्त्र्यै	कर्त्तृणे
A.	कर्त्तुः	कर्त्त्र्याः	कर्त्तृणः

P.	कर्त्तुः	कर्त्र्याः	कर्त्तृणः
L.	कर्त्तरि	कर्त्र्यां	कर्त्तृणि
V.	कर्त्तः	कर्त्रि	कर्त्तृ

DUAL.

N. O. V.	कर्त्तारौ	कर्त्र्यौ	कर्त्तृणी
I. D. A.	कर्त्तृभ्यां	कर्त्रीभ्यां	कर्त्तृभ्यां
P. L.	कर्त्रोः	कर्त्र्योः	कर्त्तृणोः

PLURAL.

N.	कर्त्तारः	कर्त्र्यः	कर्त्तॄणि
O.	कर्त्तॄन्	कर्त्रीः	कर्त्तॄणि
I.	कर्त्तृभिः	कर्त्रीभिः	कर्त्तृभिः
D.	कर्त्तृभ्यः	कर्त्रीभ्यः	कर्त्तृभ्यः
A.	कर्त्तृभ्यः	कर्त्रीभ्यः	कर्त्तृभ्यः
P.	कर्त्तॄणां	कर्त्रीणां	कर्त्तॄणां
L.	कर्त्तृषु	कर्त्रीषु	कर्त्तृषु

So decline ग्रहीतृ *taking,* छेत्तृ *cutting,* जेतृ *conquering,* दातृ *liberal,* द्रष्टृ *seeing,* धातृ *protecting,* भर्त्तृ *nourishing,* भोक्तृ *feeding,* पातृ *preserving,* शास्तृ *governing,* श्रोतृ *hearing,* हर्त्तृ *seizing.* These words may also, in the masculine and feminine genders, be nouns of agency, and rendered *a taker, a cutter, a conqueror,* &c.



Adjectives ending with ई, ऊ or a diphthong are for the most part compounds. Those ending with ई and ऊ have a verbal root, and those ending with a diphthong, a noun for the last part of the compound, as—

सुधी *wise.*

SINGULAR.	Mas. Fem.	Neut.
N.	सुधीः	सुधि
O.	सुधियं	सुधि
I.	सुधिया	सुधिना
D.	सुधिये	सुधिने
A.	सुधियः	सुधिनः
P.	सुधियः	सुधिनः
L.	सुधियि	सुधिनि
DUAL.		
N. O. V.	सुधियौ	सुधिनी
I. D. A.	सुधीभ्यां	सुधिभ्यां
P. L.	सुधियोः	सुधिनोः
PLURAL.		
N.	सुधियः	सुधीनि
O.	सुधियः	सुधीनि
I.	सुधीभिः	सुधिभिः
D.	सुधीभ्यः	सुधिभ्यः
A.	सुधीभ्यः	सुधिभ्यः
P.	सुधीनां	सुधीनां
L.	सुधीषु	सुधिषु

So परमधी *very wise,* सुश्री *very prosperous,* अपभी *fearless,* &c.

प्रधी *wise.*

SINGULAR.	Mas. Fem.	Neut.
N.	प्रधीः	प्रधि
O.	प्रध्यं	प्रधि
I.	प्रध्या	प्रधिना
D.	प्रध्ये	प्रधिने
A.	प्रध्यः	प्रधिनः
P.	प्रध्यः	प्रधिनः
L.	प्रध्यां	पधिनि
DUAL.		
N. O. V.	प्रध्यौ	प्रधिनी
I. D. A.	प्रधीभ्यां	प्रधिभ्यां
P. L.	प्रध्योः	प्रधिनोः
PLURAL.		
N.	प्रध्यः	प्रधीनि
O.	प्रध्यः	प्रधीनि
I.	प्रधीभिः	प्रधिभिः
D.	प्रधीभ्यः	प्रधिभ्यः
A.	प्रधीभ्यः	प्रधिभ्यः
P.	प्रध्यां	प्रधीनां
L.	प्रधीषु	प्रधिषु

So अग्रणी *going before, leading,* ग्रामणी *leading a village,* प्रणी *leading.*

सुभ्रू, *having fine brows.*

SINGULAR.

	Mas. Fem.	Neut.
N.	सुभ्रूः	सुभ्रु
O.	सुभ्रुवं	सुभ्रु
I.	सुभ्रुवा	सुभ्रुणा
D.	सुभ्रुवे	सुभ्रुणे
A.	सुभ्रुवः	सुभ्रुणः
P.	सुभ्रुवः	सुभ्रुणः
L.	सुभ्रुवि	सुभ्रुणि

DUAL.

N. O. V.	सुभ्रुवौ	सुभ्रुणी
I. D. A.	सुभ्रूभ्यां	सुभ्रुभ्यां
P. L.	सुभ्रुवोः	सुभ्रुणोः

PLURAL.

N.	सुभ्रुवः	सुभ्रूणि
O.	सुभ्रुवः	सुभ्रूणि
I.	सुभ्रूभिः	सुभ्रुभिः
D.	सुभ्रूभ्यः	सुभ्रुभ्यः
A.	सुभ्रूभ्यः	सुभ्रुभ्यः
P.	सुभ्रुवां	सुभ्रूणां
L.	सुभ्रूषु	सुभ्रुषु

So मद्भू *arising from pride or liquor*, स्वयम्भू *self-existent*, (*m. Brahma.*)

पुनर्भू, *born again.*

SINGULAR.

	Mas. Fem.	Neut.
N.	पुनर्भूः	पुनर्भु
O.	पुनर्भ्वं	पुनर्भु
I.	पुनर्भ्वा	पुनर्भुणा
D.	पुनर्भ्वे	पुनर्भुणे
A.	पुनर्भ्वः	पुनर्भुणः
P.	पुनर्भ्वः	पुनर्भुणः
L.	पुनर्भ्वि	पुनर्भुणि

DUAL.

N. O. V.	पुनर्भ्वौ	पुनर्भुणी
I. D. A.	पुनर्भूभ्यां	पुनर्भुभ्यां
P. L.	पुनर्भ्वोः	पुनर्भुणोः

PLURAL.

N.	पुनर्भ्वः	पुनर्भूणि
O.	पुनर्भ्वः	पुनर्भूणि
I.	पुनर्भूभिः	पुनर्भुभिः
D.	पुनर्भूभ्यः	पुनर्भुभ्यः
A.	पुनर्भूभ्यः	पुनर्भुभ्यः
P.	पुनर्भ्वां	पुनर्भूणां
L.	पुनर्भूषु	पुनर्भुषु

So करभू *produced from the hand*, कारभू *born in prison*,

If any of the above *compounds* become feminine nouns, they are declined like the *simple* feminines ; as, सुश्री *good fortune*, Nom. सुश्रीः Ob. सुश्रियं, &c. पुनर्भू *a woman twice married*, N. पुनर्भूः ; O. पुनर्भुवं, &c.

श्रीमत्, *prosperous.*

SINGULAR.

	Mas.	Fem.	Neut.
N.	श्रीमान्	श्रीमती	श्रीमत्
O.	श्रीमन्तं	श्रीमतीं	श्रीमत्
I.	श्रीमता	श्रीमत्या	श्रीमता
D.	श्रीमते	श्रीमत्यै	श्रीमते
A.	श्रीमतः	श्रीमत्याः	श्रीमतः
P.	श्रीमतः	श्रीमत्याः	श्रीमतः
L.	श्रीमति	श्रीमत्यां	श्रीमति
V.	श्रीमन्	श्रीमति	श्रीमत्

DUAL.

N. O.	श्रीमन्तौ	श्रीमत्यौ	श्रीमती
I. D. A.	श्रीमद्भ्यां	श्रीमतीभ्यां	श्रीमद्भ्यां
P. L.	श्रीमतोः	श्रीमत्योः	श्रीमतोः

PLURAL.

N.	श्रीमन्तः	श्रीमत्यः	श्रीमन्ति
O.	श्रीमतः	श्रीमतीः	श्रीमन्ति
I.	श्रीमद्भिः	श्रीमतीभिः	श्रीमद्भिः
D.	श्रीमद्भ्यः	श्रीमतीभ्यः	श्रीमद्भ्यः
A.	श्रीमद्भ्यः	श्रीमतीभ्यः	श्रीमद्भ्यः
P.	श्रीमतां	श्रीमतीनां	श्रीमतां
L.	श्रीमत्सु	श्रीमतीषु	श्रीमत्सु

अंशुमत् *shining*, आयुष्मत् *long lived*, कुमुद्वत् *abounding in water-lilies*, क्रियावत् *active*, ज्ञानवत् *wise*, धनवत् *rich*, धृतिमत् *firm*, फलवत् *fruitful*, भगवत् *glorious*, मतिमत् *intelligent*, मूर्त्तिमत् *having a form*, यशस्वत् *renowned*, राजवत् *royal*, बलवत् *strong*, बुद्धिमत् *sagacious*.

Those ending with हत् do not insert न् and are thus declined: वृहत्, *great*; Nom. वृहत्, वृहती, वृहत्; Obj. वृहतं, वृहतीं, वृहत्, &c.

महत्, *great*, makes N. महान्, महती, महत्, &c. like श्रीमत् but retains आ in the cases where न् is retained. Thus singular, dual, and plural masculine, Nom. महान्, महान्तौ, महान्तः; Obj. महान्तं, महान्तौ, महतः Neuter, Nom. and Obj. plural, महान्ति. अघवत्, *sinful* and भगवत्, *majestic*, have two forms in the vocative; as, अघो, अघवन्, &c.

श्रेयस्, *more excellent*.

SINGULAR.

	Mas.	Fem.	Neut.
N.	श्रेयान्	श्रेयसी	श्रेयः
O.	श्रेयांसं	श्रेयसीं	श्रेयः
I.	श्रेयसा	श्रेयस्या	श्रेयसा
D.	श्रेयसे	श्रेयस्यै	श्रेयसे
A.	श्रेयसः	श्रेयस्याः	श्रेयसः
P.	श्रेयसः	श्रेयस्याः	श्रेयसः
L.	श्रेयसि	श्रेयस्यां	श्रेयसि

महात्मन्, *magnanimous.*

SINGULAR.

	Mas. Fem.	Neut.
N.	महात्मा	महात्म
O.	महात्मानं	महात्म
I.	महात्मना	
D.	महात्मने	
A.	महात्मनः	
P.	महात्मनः	
L.	महात्मनि	

DUAL.

N.O.V.	महात्मानौ	महात्मनी
I.D.A.	महात्मभ्यां	
P. L.	महात्मनोः	

PLURAL.

N.	महात्मानः	महात्मानि
O.	महात्मनः	महात्मानि
I.	महात्मभिः	
D.	महात्मभ्यः	
A.	महात्मभ्यः	
P.	महात्मनां	
L.	महात्मसु	

विमनस्, *dejected.*

SINGULAR.

	Mas. Fem.	Neut.
N.	विमनाः	विमनः
O.	विमनसं	विमनः
I.	विमनसा	
D.	विमनसे	
A.	विमनसः	
P.	विमनसः	
L.	विमनसि	

DUAL.

N.O.V.	विमनसौ	विमनसी
I.D.A.	विमनोभ्यां	
P. L.	विमनसोः	

PLURAL.

N.	विमनसः	विमनांसि
O.	विमनसः	विमनांसि
I.	विमनोभिः	
D.	विमनोभ्यः	
A.	विमनोभ्यः	
P.	विमनसां	
L.	विमनःसु	

In like manner decline उन्मनस्, *regretting,* प्रमनस्, *cheerful,* धनभाज्, *rich,* धर्म्मात्मन्, पुण्यात्मन्, सदात्मन्, *virtuous,* प्रवाच्, *eloquent,* मर्म्मस्पृश् (क्), *corroding,* विश्वभुज्, *eating or enjoying all things,* विश्वासकृत्, *inspiring*

faith or confidence, सुजन्मन्, *legitimate, of good birth,* अल्पमेधस्, *of small intellect,* अवपवतनुल्यधामन्, *having glory like Indra,* उपात्तरंहस्, *agitated or disturbed,* असमापितसत्यसम्पद्, *being unsuccessful in one's attempt,* पृथुस्तम्बभृत्, *having large clusters,* भवजप्रेमनिबद्धचेतस्, *having the mind bound to an object by natural affection.*

Participial adjectives ending with the root अञ्च् when they signify *moving,* have three terminations and are irregular in the feminine gender, and Obj. case plural, &c.; as, अवाञ्च्, *going southward;* Nom. अवाङ्, अवाची, अवाक्; Obj. plural, अवाचः; Ins. अवाग्भिः, &c. उदञ्च्, *going northward;* Nom. उदङ्, उदीची, उदक्; Obj. plural, उदीचः, &c. गवाञ्च्, *driving cows;* Nom. गवाङ्, गोची, गवाक्; Obj. plural, गोचः, &c. तिर्य्यञ्च्, *going crookedly;* Nom. तिर्य्यङ्, तिरश्ची, तिर्य्यक्; Obj. plural, तिरश्चः, &c. प्रत्यञ्च्, *going westward;* Nom. प्रत्यङ्, प्रतीची, प्रत्यक्; Obj. plural, प्रतीचः, &c. प्राञ्च्, *going eastward;* Nom. प्राङ्, प्राची, प्राक्; Obj. plural, प्राचः, &c. So विश्वद्र्यञ्च्, *moving all round,* सम्यञ्च्, *moving equally,* सध्र्यञ्च्, *moving with.* When they signify *honoring,* they are thus declined; as, प्रत्यञ्च्, *mutually honoring;* Nom. प्रत्यङ्, प्रत्यञ्ची प्रत्यङ्; Obj. प्रत्यञ्चं, &c.

स्वनडुह् makes स्वनड्वान्, स्वनडुही, स्वनडुहत्, *having a fine bull.*

भ्रस्ज्, *frying,* makes N. भृट्, भृड्; O. भृज्जं, भृड्; I. भृज्जा, भृड्भ्यां, भृड्भिः, &c. व्रश्च्, *cutting,* N. वृट्, वृड्; O. वृश्चं, वृट्; I. वृश्चा, &c. युज्, *joining;* N. युङ्, युङ्क्, or, युग्; O. युञ्जं, युग्; I. युजा, युग्भ्यां, युग्भिः, &c. If of a different meaning, or the last word of a compound, it is regular, N. युक्; O. युजं, युक्, &c.

Words ending with an aspirate letter, upon changing it to the unaspirated one, change also the preceeding unaspirated letter (except ज) to an aspirate; as, बुध्, *knowing;* N. भुत्, भुद्; O. बुधं, भुद्; I. बुधा, du. भुद्भ्यां; plu. भुद्भिः; Loc. plu. भुत्सु. So दुह्, *milking;* N. धुक्, धुग्; O. दुहं, धुक्; I. दुहा, du. धुग्भ्यां, plu. धुग्भिः; Loc. धुक्षु.

If the termination स् of an adjective is the final of a verbal root and not of a termination like वस्, then the vowel before it is not lengthened; as, सुवस्, *remaining* or *clothing well;* N. सुवः, सुवः; Ob. सुवसं, सुवः, &c.

नश्, *destroying* ; द्रुह्, *injuring* ; मुह्, *swooned* ; स्निह्, *affectionate* ; स्नुह्, *satisfying* ; have two forms in the Nom. ; as, नक्, नट्, &c. स्रंस् and ध्वंस्, *fall from* ; make Nom. स्रट् and ध्वट् ; O. स्रसं, स्रट् ; ध्वसं, ध्वट्.

प्रशाम्, *placid*, makes N. प्रशान्. सुपुंस्, *a good man*, makes N. सुपुमान्, सुपुं ; O. सुपुमांसं, सुपुं ; I. सुपुंसा, सुपुंभ्यां, सुपुंभिः, &c.

Adjectives ending in a compound consonant, the first letter of which is र or ल, and the last ष—स, have two forms in the Nom. and Obj. cases plur. neuter gender ; as, सुवल्म्, *going well* ; सुवल्मि or सुवन्ल्मि.

3.—*Participles.*

All participles are declined like adjectives.

Participles ending with the inherent vowel are declined like प्रिय ; as, याचमान (नः-ना-नं), *asking* ; ययाचान (नः-ना-नं), *having asked* or *being asked* ; याचिष्यमाण (णः-णा-णं), *about to ask* ; याचित (तः-ता-तं), *asked* ; याच्यमान (नः-ना-नं), *being asked* ; याचितव्य (व्यः-व्या-व्यं), *that ought to be asked* ; याचनीय (यः-या-यं), *that should be asked* ; याचेलिम (मः-मा-मं), *to be asked*.

Participles ending with वत् are declined like श्रीमत् ; as याचितवत्, *having asked* ; (वान्-वती-वत्), &c.

Participles ending with त् are thus declined like याचत्, *asking*.

SINGULAR.

	Mas.	Fem.	Neut.
N.	याचन्	याचन्ती	याचत्
O.	याचन्तं	याचन्तीं	याचत्
I.	याचता	याचन्त्या	याचता
D.	याचते	याचन्त्यै	याचते
A.	याचतः	याचन्त्याः	याचतः
P.	याचतः	याचन्त्याः	याचतः
L.	याचति	याचन्त्यां	याचति

DUAL.

N. O.	याचन्तौ	याचन्त्यौ	याचन्ती
I. D. A.	याचद्भ्यां	याचन्तीभ्यां	याचद्भ्यां
P. L.	याचतोः	याचन्त्योः	याचतोः

PLURAL.

N.	याचन्तः	याचन्त्यः	याचन्ति
O.	याचतः	याचन्त्यः	याचन्ति
I.	याचद्भिः	याचन्तीभिः	याचद्भिः
D.	याचद्भ्यः	याचन्तीभ्यः	याचद्भ्यः
A.	याचद्भ्यः	याचन्तीभ्यः	याचद्भ्यः
P.	याचतां	याचन्तीनां	याचतां
L.	याचत्सु	याचन्तीषु	याचत्सु

So the future participles याचिष्यत् (न्-न्ती-त्), &c.

Participles ending with त्, having their first letter reduplicated, do not change the त् to न् or insert न्; as, ददत्, *giving;* Nom. ददत्, ददती, ददत्; Obj. ददतं, ददतीं, ददत्; Ins. ददता, ददत्या, ददता, &c. Neuter plural, ददति or ददन्ति.

Participles ending in वस् change the व to उ in certain cases, and are thus declined like ययाच्वस्, *having asked.*

SINGULAR.

	Mas.	Fem.	Neut.
N.	ययाच्वान्	ययाचुषी	ययाच्वत्
O.	ययाच्वांसं	ययाचुषीं	ययाच्वत्
I.	ययाचुषा	ययाचुष्या	ययाचुषा
D.	ययाचुषे	ययाचुष्यै	ययाचुषे
A.	ययाचुषः	ययाचुष्याः	ययाचुषः
P.	ययाचुषः	ययाचुष्याः	ययाचुषः
L.	ययाचुषि	ययाचुष्यां	ययाचुषि
V.	ययाच्वन्	ययाचुषि	ययाच्वत्

DUAL.

N. O.	ययाच्वांसौ	ययाचुष्यौ	ययाचुषी
I. D. A.	ययाच्वद्भ्यां	ययाचुषीभ्यां	ययाच्वद्भ्यां
P. L.	ययाचुषोः	ययाचुष्योः	ययाचुषोः

PLURAL.

	Mas.	Fem.	Neut.
N.	ययावांसः	ययाचुष्यः	ययावांसि
O.	ययाचुषः	ययाचुष्यः	ययावांसि
I.	ययावद्भिः	ययाचुषीभिः	ययावद्भिः
D.	ययावद्भ्यः	ययाचुषीभ्यः	ययावद्भ्यः
A.	ययावद्भ्यः	ययाचुषीभ्यः	ययावद्भ्यः
P.	ययाचुषां	ययाचुषीणां	ययाचुषां
L.	ययावत्सु	ययाचुषीषु	ययावत्सु

So विद्वस् or विविद्वस्, *having known, wise.* (द्वान्-दुषी-द्वत्), &c.

When the व is changed to उ, if another vowel precedes, the उ is changed according to the rules of Orthography; but if the vowel be इ it is dropped; as,

बभ्रवस्, *having nourished.*	बभ्रवान्	बभ्रुषी	बभ्रवत्
शेपिवस्, *having sworn.*	शेपिवान्	शेपुषी	शेपिवत्
सुषुवस्, *having borne.*	सुषुवान्	सुषूषी	सुषुवत्

Participles ending in त्वा are indeclinable; as, आप्त्वा, *having obtained:* so also their substitutes with a preposition; as, प्राप्य, *having obtained;* but if the latter is the future participle, or the last part of a compound word, it is declined; as, प्राप्य, *to be obtained,* (प्यः-प्या-प्यं); अप्राप्य (प्यः-प्या-प्यं), *unobtainable.*

The repeated or continuative participles, both present and past, are indeclinable; as, याचं याचं, *asking asking;* याचित्वा याचित्वा, *having asked again and again*

SECTION II.

OF THE FORMATION OF THE FEMININE.

Adjectives, participles, and pronouns, ending with the inherent vowel, form the feminine by lengthening it to आ, as in प्रियः *beloved,* fem. प्रिया ; गतः, *gone,* fem. गता ; मदीयः, *mine,* fem. मदीया.

Adjectives ending with अक insert इ in the feminine. आर्थक, *chief;* एष, *this;* ज्ञ, *knowing ;* द्व, *two ;* स्व, *own;* have two forms in the feminine, when क is affixed. Those formed from feminine nouns ending with आ have three. As, शुभ्रक, *white,* शुभ्रिका ; आर्थिका, आर्थका ; गंगिका, गंगाका, गंगका, from गंगा, *the Ganges.*

जीवक, *living ;* ध्रुवक, *firm, certain ;* यक, *belonging to which ;* सक, *belonging to this ;* are exceptions, and do not insert इ ; as, जीवका, &c.

आराल, *crooked ;* उदार, *great ;* कल्याण, *happy ;* कृपण, *miserly ;* चण्ड, *angry ;* पुराण, *old ;* विकट, विशङ्कट, *terrific ;* विशाल, *wide, great ;* शोण, *red,* and compounds relating to the members of the body form the feminine by आ

or ई; as, खराखा, खराखी; पद्ममुखा, पद्ममुखी, *lotus-faced.* A few of the latter take only one of the forms; as, कल्याणपार्श्वा, *having fine sides;* व्याघ्रवदना, *having a face like a tiger.* कृशाङ्गी or क्षीणाङ्गी, *thin, emaciated.*

Words of comparison ending with पुच्छ. and those ending with a passive participle which relates either to the parts of the body, or something diminutive, have only that formed by ई; as, शरपुच्छी, *having a tail like an arrow;* शङ्खभिन्नी, *broken-skulled;* अभ्रलिप्ती, *a little cloud-capt.*

So क्रीत, *bought,* is used in the feminine; as, धनक्रीती, *bought with money.*

एत, *variegated;* भरित, *nourished;* रोहित, *red;* लोहित, *blood-coloured;* श्वेत, *white;* have two forms; thus, एता and एनी, &c. असित and पलित have three forms; as, असिता, *black;* असिक्नी and असिक्नि, *middle-aged;* पलिता, *grey;* पलिक्नी and पलिक्नि, *old.*

अजर and निर्जर, (रः रा-रं), *undecayable,* like the noun जरा, have two forms in the masculine; as, Nom. अजरः; अजरौ, अजरसौ; अजराः, अजरसः, &c.

Adjectives ending with इ do not change that termination for the feminine, but are declined in the feminine like feminine nouns with the same termination; as, अनादि (दिः-दिः-दि), *eternal.*

Adjectives ending with उ, except such as have a compound consonant before the उ and खर, *of a harsh*

taste, have two forms in the feminine; thus, मृदुः or मृद्वी, *mild*.

ऊरु, *a thigh*, being the last word in a compound adjective of comparison; also कद्रु, *tawny*; पङ्गु, *lame*; भीरु, *fearful*; and adjectives ending with बाहु, change the उ to ऊ in the feminine; as, रम्भोरू, *having thighs like a plantain tree*; पङ्गू, *lame*.

Adjective ending with ऋ change it to री for the fem.; as, कर्तृ, कर्त्री, *acting, doing*.

Adjectives ending with a long vowel or diphthong under one termination include two genders, the masculine and feminine; as, mas. and fem. सुधीः, *having a fine mind*; mas. and fem. अतिराः, *very rich*.

Adjectives ending with इन् मत् वत् यत् यस् have the feminine formed for the most part by the addition of ई; as, श्रीमत् श्रीमती; गामिन् गामिनी; श्रेयस् श्रेयसी.

अन्तर्वत्, *pregnant*, and पतिवत्, *governing*, make in the feminine अन्तर्वत्नी, पतिवत्नी.

Adjectives ending with any other consonants, are usually the same in the feminine as in the masculine

gender; as, महात्मन् m. f. महात्मा n. महात्म; while some in the nom., under one termination, include all the genders, as mas. fem. neut. हच्याक्.

SECTION III.

OF THE COMPARISON OF ADJECTIVES.

The simple word or positive state becomes the comparative by the addition of तर, and the superlative by the addition of तम; as, शुभ, *fair;* शुभतर, *fairer;* शुभतम, *fairest;* प्रिय, *beloved;* प्रियतर, *more beloved;* प्रियतम, *most beloved.*

Adjectives ending with ई or ऊ, may have the ई and ऊ either long or short in the comparative and superlative degrees; as, सती, *chaste;* सतीतर, सतितर, *more chaste;* सतीतम, सतितम, *most chaste.*

A final न् is dropped, and a final स् becomes त्, when तर and तम are affixed; as, युवन्, *young;* युवतर, *younger;* युवतम, *youngest;* विद्वस्, *wise;* विद्वत्तर, *wiser;* विद्वत्तम, *wisest.*

The degrees of comparison are also formed by इष्ठ and ईयस्, each of which may be comparative or superlative: when these terminations are affixed, the

final vowel of the word, and all affixes are rejected. As, लघु, *short*, लघिष्ठ, लघीयस्. मतिमत्, *wise*, मतिष्ठ, मतीयस्. मेधाविन्, *sagacious*, मेधिष्ठ, मेधीयस्.

The comparison is occasionally formed, as in other oriental languages, by doubling the word ; as, अन्तिकान्तिक, *very near.* मत्तमत्त, *very drunk.*

The following words are irregular with इष्ठ and ईयस् ; but they are regular when तर and तम are affixed :—

अन्तिक,	*near,*	नेदिष्ठ,	नेदीयस्.
उरु,	*great,*	वरिष्ठ,	वरीयस्.
क्षिप्र,	*quick,*	क्षेपिष्ठ,	क्षेपीयस्.
क्षुद्र,	*little, small,*	क्षोदिष्ठ,	क्षोदीयस्.
गुरु,	*heavy, important,*	गरिष्ठ,	गरीयस्.
तृप्र,	*satisfied,*	त्रपिष्ठ,	त्रपीयस्.
दूर,	*far,*	दविष्ठ,	दवीयस्.
प्रशस्य,	*excellent,*	श्रेष्ठ,	श्रेयस्.
प्रिय,	*beloved,*	प्रेष्ठ,	प्रेयस्.
युवन्,	*young,*	यविष्ठ, कनिष्ठ,	यवीयस्, कनीयस्.
बहु,	*great,*	भूयिष्ठ,	भूयस्.
बहुल,	*much,*	बंहिष्ठ,	बंहीयस्.
बाढ,	*increased,*	साधिष्ठ,	साधीयस्.
वृद्ध,	*old,*	वर्षिष्ठ, ज्येष्ठ,	वर्षीयस्, ज्यायस्.
वृन्दार,	*respectable,*	वृन्दिष्ठ,	वृन्दीयस्.
स्थिर,	*firm,*	स्थेष्ठ,	स्थेयस्.
स्फिर,	*swollen,*	स्फेष्ठ,	स्फेयस्.
स्थूल,	*thick, fat,*	स्थविष्ठ,	स्थवीयस्.
ह्रस्व,	*short,*	ह्रसिष्ठ,	ह्रसीयस्.

कृश, *lean* ; दृढ, *firm* ; परिवृढ, *surpassing* ; पृथु, *thick* ; भृश, *much* ; and मृदु, *mild*, change the ऋ to र, when इष्ठ and ईयस् are affixed ; as, म्रदिष्ठ, म्रदीयस्.

To some of above, the regular forms are occasionally added ; as, श्रेष्ठतर, *more excellent* ; श्रेष्ठतम, *most excellent*.

The terminations expressive of comparison, are added to other words besides Adjectives ; as,

1st.—To *Nouns* ; as, श्री, *prosperity* ; श्रीतर, श्रितर, *more prosperous* ; श्रीतम, श्रितमे, *most prosperous*. दुःख, *trouble* ; दुःखतर, *having more trouble* ; दुःखतम, *having most trouble*.

2nd.—To *Pronouns* ; as, कः, *who ?* कतर, *which of the two ?* कतम, *which of the many ?*

3rd.—To *Participles* ; as, वृद्ध, *increased (in years)* ; वृद्धतर, *older* ; वृद्धतम, *oldest*.

4th.—To *Adverbs* ; as, उच्चैस्, *high* ; उच्चैस्तरां, *higher* ; उच्चैस्तमां, *highest*.

5th.—To *Prepositions* ; as, उद्, *up* ; उत्तर, *better* ; उत्तम, *best*.

SECTION IV.

OF NUMERAL ADJECTIVES.

I.—CARDINALS.

एक, *one.*
द्वि, *two.*
त्रि, *three.*
चतुर्, *four.*
पञ्चन्, *five.*
षष्, *six.*
सप्तन्, *seven.*
अष्टन्, *eight.*
नवन्, *nine.*
दशन्, *ten.*
एकादशन्, *eleven.*
द्वादशन्, *twelve.*
त्रयोदशन्, *thirteen.*
चतुर्दशन्, *fourteen.*
पञ्चदशन्, *fifteen.*
षोडशन्, *sixteen.*
सप्तदशन्, *seventeen.*
अष्टादशन्, *eighteen.*
ऊनविंशति, *nineteen.*
विंशति, *twenty.*
त्रिंशत्, *thirty.*
चत्वारिंशत्, *forty.*
पञ्चाशत्, *fifty.*
षष्टि, *sixty.*
सप्तति, *seventy.*
अशीति, *eighty.*
नवति, *ninety.*
शत, *a hundred.*
सहस्र, *a thousand.*
अयुत प्रयुत, *ten thousand.*
लक्ष, 100 *thousand.*
नियुत, *a million.*
कोटि, *ten millions.*
अर्बुद, 100 *millions.*
महार्बुद, 1,000 *millions.*
पद्म, 10,000 *millions.*
महापद्म, 100,000 *millions.*
खर्व, *a billion.*
महाखर्व, *ten billions.*
शंख, *a hundred billions.*

महाशंख, 1,000 *billions*.
हाहा, 10,000 *billions*.
महाहाहा, 100,000 *billions*.
धुन, *a trillion*.
महाधुन, *ten trillions*.
अक्षौहिणी, 100 *trillions*.
महाक्षौहिणी, 1,000 *trillions*.

The intermediate Numbers are formed by prefixing एक, द्वा or द्वि, त्रयः, चतुर्, पञ्च, षड्, सप्त, अष्टा, and ऊन to the principal ones ; as, एकविंशति, *twenty-one*, द्वाविंशति, *twenty-two*, त्रयोविंशति, *twenty-three*, चतुर्विंशति, *twenty-four*, पञ्चविंशति, *twenty-five*, षड्विंशति, *twenty-six*, सप्तविंशति, *twenty-seven*, अष्टाविंशति, *twenty-eight*, ऊनत्रिंशत्, *twenty-nine*.

एकाद्न, एकान्न, and एकोन, are sometimes used for ऊन ; as, एकान्नविंशति, *nineteen*, &c.

Numbers united together by a copulative conjunction are added; without the copulative, multiplied ; with अर्द्ध affixed, divided ; with अधि and अर्द्ध, they mean the whole number and half of it. As, नव वर्षाणि पञ्च च, *nine and five*, i.e. *fourteen years*, पञ्चपञ्च, *five times five*, i. e. *twenty-five* ; त्रयःशतशतार्द्धं, *three hundred and half a hundred*, i. e. *three hundred and fifty* or चतुर्दशशतार्द्धार्द्धं, *the half of the half of fourteen hundred*, i. e. *three hundred and fifty* ; अध्यर्द्धशत, *one hundred and half a hundred*, i. e. *one hundred and fifty*.

II.—ORDINALS.

प्रथम, *first*. द्वितीय, *second*. तृतीय, *third*. चतुर्थ, *fourth*. पञ्चम, *fifth*. षष्ठ, *sixth*. सप्तम, *seventh*. अष्टम, *eighth*. नवम, *ninth*. दशम *tenth*.

From ten to twenty the Ordinals are the same as the Cardinals. The intermediate numbers are formed in the same manner as those of the Cardinals; the principal ones by adding तम to the Cardinals. Those under 50, ending with त् or ति, sometimes drop the त् or ति, and omit तम; as, विंशतितम, or विंश, *twentieth;* त्रिंशत्तम or त्रिंश, *thirtieth;* चत्वारिंशत्तम, or चत्वारिंश, *fortieth;* पञ्चाशत्तम, पञ्चाश, *fiftieth;* षष्टितम, *sixtieth;* सप्ततितम, *seventieth;* अशीतितम, *eightieth;* नवतितम, *ninetieth;* शततम, *hundredth;* सहस्रतम, *thousandth,* &c.

द्वि, त्रि, चतुर्, पञ्चन्, षष्, अष्टन्, are irregular in their inflections. द्वि is used only in the dual; the others only in the plural.

द्वि, *two.* Nom. and Obj. masculine द्वौ, feminine and neuter द्वे; Inst. Dat. and Abl. द्वाभ्यां; Poss. and Loc. द्वयोः.

त्रि, *three.*

	Masculine.	Feminine.	Neuter.
N.	त्रयः	तिस्रः	त्रीणि
O.	त्रीन्	तिस्रः	त्रीणि
I.	त्रिभिः	तिसृभिः	त्रिभिः
D. A.	त्रिभ्यः	तिसृभ्यः	त्रिभ्यः
P.	त्रयाणां	तिसृणां	त्रयाणां
L.	त्रिषु	तिसृषु	त्रिषु

चतुर्, *four.*

	Masculine.	Feminine.	Neuter.
N.	चत्वारः	चतस्रः	चत्वारि
O.	चतुरः	चतस्रः	चत्वारि
I.	चतुर्भिः	चतसृभिः	चतुर्भिः
D. A.	चतुर्भ्यः	चतसृभ्यः	चतुर्भ्यः
P.	चतुर्णां	चतसृणां	चतुर्णां
L.	चतुर्षु	चतसृषु	चतुर्षु

पञ्चन्, *five*, षष्, *six*, and अष्टन्, *eight*, are alike in the three genders. Nom. and Obj. पञ्च ; Inst. पञ्चभिः ; Dat. and Abl. पञ्चभ्यः ; Poss. पञ्चानां ; Loc. पञ्चसु.

Nom. and Obj. षट् or षड् ; Inst. षड्भिः ; Dat. and Abl. षड्भ्यः ; Poss. षण्णां ; Loc. षट्सु, षट्त्सु.

Nom. and Obj. अष्टौ and अष्ट ; Inst. अष्टभिः, अष्टाभिः ; Dat. and Abl. अष्टभ्यः, अष्टाभ्यः ; Poss. अष्टानां ; Loc. अष्टसु, अष्टासु.

The following are the signs used for numerical words :—

१ 1, २ 2, ३ 3, ४ 4, ५ 5, ६ 6, ७ 7, ८ 8, ९ 9, १० 10.

११ 11, १२ 12, &c. २० 20, ३० 30, &c. २१ 21, ३४ 34, &c. १०० 100, २५० 250, १००० 1,000, १८४२ 1842.



CHAPTER III.

OF THE PRONOUNS.

There are four kinds of Pronouns : the Personal, the Relative, the Interrogative, and the Adjective, Pronouns.

SECTION I.

OF THE PERSONAL PRONOUNS.

The Personal Pronouns are अस्मद्, *I;* युष्मद्, *thou;* तद् or त्यद्, *he, she,* and *it,* with their duals and plurals. Gender has respect only to the third person, and is distinguished by the terminations in the word तद्; as, सः, *he;* सा, *she;* तद्, *it,* &c.

अस्मद्, *I.*

SINGULAR.

Nom.	अहं,		*I.*
Obj.	मां,	मा,	*me.*
Inst.	मया,		*by me.*
Dat.	मह्यं,	मे,	*to me.*
Abl.	मत्,	मत्तः,	*from me.*
Poss.	मम,	मे,	*of me.*
Loc.	मयि,		*in me.*

DUAL.

Nom.	आवां		*we two.*
Obj.	आवां	नौ	*us two.*
Inst.	आवाभ्यां		*by us two.*
Dat.	आवाभ्यां	नौ	*to us two.*
Abl.	आवाभ्यां		*from us two.*
Poss.	आवयोः	नौ	*of us two.*
Loc.	आवयोः		*in us two.*

PLURAL.

Nom.	वयं		*we.*
Obj.	अस्मान्	नः	*us.*
Inst.	अस्माभिः		*by us.*
Dat.	अस्मभ्यं	नः	*to us.*
Abl.	अस्मत्		*from us.*
Poss.	अस्माकं	नः	*of us.*
Loc.	अस्मासु		*in us.*

युष्मद्. *Thou.*

SINGULAR.

Nom.	त्वं		*thou.*
Obj.	त्वां	त्वा	*thee.*
Inst.	त्वया		*by thee.*
Dat.	तुभ्यं	ते	*to thee.*
Abl.	त्वत्	त्वत्तः	*from thee.*
Poss.	तव	ते	*of thee.*
Loc.	त्वयि		*in thee.*

DUAL.

Nom.	युवां		*ye two.*
Obj.	युवां,	वां	*you two.*
Inst.	युवाभ्यां		*by you two.*
Dat.	युवाभ्यां	वां	*to you two.*
Abl.	युवाभ्यां		*from you two*
Poss.	युवयोः	वां	*of you two.*
Loc.	युवयोः		*in you two.*

PLURAL.

Nom.	यूयं		*ye or you.*
Obj.	युष्मान्	वः	*you.*
Inst.	युष्माभिः		*by you.*
Dat.	युष्मभ्यं	वः	*to you.*
Abl.	युष्मत्		*from you.*
Poss.	युष्माकं	वः	*of you.*
Loc.	युष्मासु		*in you.*

At the beginning of a sentence or poetical verse, in connection with च *and,* वा *or,* एव *indeed,* ह *clearly,* हा *ah!* or a verb meaning *to see,* used in another sense, and when preceded by a vocative case unconnected with another word, the contracted forms are not used. In clauses that are supplementary or inferential, the contracted forms alone are employed. In all other cases either form may be used.

तद्, *He, she, it, &c.*

SINGULAR.

	Masculine.	Feminine.	Neuter.
N.	सः	सा	तत्
O.	तं	तां	तत्
I.	तेन	तया	तेन
D.	तस्मै	तस्यै	तस्मै
A.	तस्मात् ततः	तस्याः	तस्मात्
P.	तस्य	तस्याः	तस्य
L.	तस्मिन्	तस्यां	तस्मिन्

DUAL.

	Masculine.	Feminine.	Neuter.
N. O.	तौ	ते	ते
I. D. A.	ताभ्यां	ताभ्यां	ताभ्यां
P. L.	तयोः	तयोः	तयोः

PLURAL.

	Masculine.	Feminine.	Neuter.
N.	ते	ताः	तानि
O.	तान्	ताः	तानि
I.	तैः	ताभिः	तैः
D.	तेभ्यः	ताभ्यः	तेभ्यः
A.	तेभ्यः	ताभ्यः	तेभ्यः
P.	तेषां	तासां	तेषां
L.	तेषु	तासु	तेषु

SECTION II.

OF THE RELATIVE AND INTERROGATIVE PRONOUNS.

यद्, *who, that,* or *which,* is a Relative, and किं, *who?* or *what?* is an Interrogative Pronoun. They are inflected like तद्, except in the first two cases; as,

यद्, *who, that,* or *which.*

SINGULAR.

	Masculine.	Feminine.	Neuter.
N.	यः	या	यत्
O.	यं	यां	यत्
I.	येन	यया	येन
D.	यस्मै	यस्यै	यस्मै
A.	यस्मात् यतः	यस्याः	यस्मात्
P.	यस्य	यस्याः	यस्य
L.	यस्मिन्	यस्यां	यस्मिन्

DUAL.

N. O.	यौ	ये	ये
I. D. A.	याभ्यां	याभ्यां	याभ्यां
P. L.	ययोः	ययोः	ययोः

PLURAL.

N.	ये	याः	यानि
O.	यान्	याः	यानि
I.	यैः	याभिः	यैः
D.	येभ्यः	याभ्यः	येभ्यः
A.	येभ्यः	याभ्यः	येभ्यः
P.	येषां	यासां	येषां
L.	येषु	यासु	येषु

किं, *who, which, what?*

SINGULAR.

	Masculine.	Feminine.	Neuter.
N.	कः	का	किं
O.	कं	कां	किं
I.	केन	कया	केन
D.	कस्मै	कस्यै	कस्मै
A.	कस्मात्	कस्याः	कस्मात्
P.	कस्य	कस्याः	कस्य
L.	कस्मिन्	कस्यां	कस्मिन्

DUAL.

N. O.	कौ	के	के
I. D. A.	काभ्यां	काभ्यां	काभ्यां
P. L.	कयोः	कयोः	कयोः

PLURAL.

N.	के	काः	कानि
O.	कान्	काः	कानि
I.	कैः	काभिः	कैः
D.	केभ्यः	काभ्यः	केभ्यः
A.	केभ्यः	काभ्यः	केभ्यः
P.	केषां	कासां	केषां
L.	केषु	कासु	केषु

SECTION III.

OF THE

ADJECTIVE PRONOUNS.

Adjective Pronouns partake of the properties both of pronouns and adjectives, and may be subdivided into five sorts : viz. the *Possessive*, the *Honorific*, the *Distributive*, the *Demonstrative*, and the *Indefinite*.

1st. The *Possessive* are principally formed from the Personal Pronouns ; as, मदीय, मामक, मामकीन, *mine ;* त्वदीय, तावक, तावकीन, *thine ;* तदीय, *his, hers, its ;* आस्माक, आस्माकीन, *ours ;* यौष्माक, यौष्माकीन, *yours ;* स्व, स्वक,

स्वीय, *own ;* भवदीय, *self's.* They are inflected like प्रिय; as, मदीयः मदीया मदीयं &c. Those ending with क form the feminine by ई; as, मामक, (कः- की- कं)

2nd. The *Honorific* भवत्, *self*, is declined like श्रीमत्; as, Nom. भवान्, भवती, भवत् &c.

3rd. The *Distributive* are एकैक, *each ;* प्रत्येक, *every ;* अन्योन्य, *one another ;* परस्पर, *each other ;* which are inflected like प्रिय.

When *every* means *the whole collectively,* rather than *the part distributively,* सर्व्व is used.

4th. The *Demonstrative* are इदम्, एतद्, *this,* and अदस्, *that,* which are declined thus :—

इदम्, *this.*

SINGULAR.

	Masculine.	Feminine.	Neuter.
N.	अयं	इयं	इदं
O.	इमं	इमां	इदं
I.	अनेन	अनया	अनेन
D.	अस्मै	अस्यै	अस्मै
A.	अस्मात् अतः	अस्याः	अस्मात्
P.	अस्य	अस्याः	अस्य
L.	अस्मिन्	अस्यां	अस्मिन्

DUAL.

N. O.	इमौ	इमे	इमे
I. D. A.	आभ्यां	आभ्यां	आभ्यां
P. L.	अनयोः	अनयोः	अनयोः

PLURAL.

N.	इमे	इमाः	इमानि
O.	इमान्	इमाः	इमानि
I.	एभिः	आभिः	एभिः
D.	एभ्यः	आभ्यः	एभ्यः
A.	एभ्यः	आभ्यः	एभ्यः
P.	एषां	आसां	एषां
L.	एषु	आसु	एषु

एतद्, *this.*

SINGULAR.

	Masculine.	Feminine.	Neuter.
N.	एषः	एषा	एतत्
O.	एतं एनं	एतां एनां	एतत्
I.	एतेन, एनेन	एतया एनया	एतेन एनेन
D.	एतस्मै	एतस्यै	एतस्मै
A.	एतस्मात् इतः	एतस्याः	एतस्मात्
P.	एतस्य	एतस्याः	एतस्य
L.	एतस्मिन्	एतस्यां	एतस्मिन्

DUAL.

N.	एतौ	एते	एते
O.	एतौ, एनौ	एते, एने	एते, एने
I. D. A.	एताभ्यां	एताभ्यां	एताभ्यां
P. L.	एतयोः, एनयोः	एतयोः, एनयोः	एतयोः, एनयोः

PLURAL.

N.	एते	एताः	एतानि
O.	एतान्, एनान्	एताः, एनाः	एतानि
I.	एतैः	एताभिः	एतैः
D.	एतेभ्यः	एताभ्यः	एतेभ्यः
A.	एतेभ्यः	एताभ्यः	एतेभ्यः
P.	एतेषां	एतासां	एतेषां
L.	एतेषु	एतासु	एतेषु

The last of the two forms in the Obj. and Inst. cases is commonly used in the consecutive clauses of a sentence.

अदस्, *that.*

SINGULAR.

	Masculine.	Feminine.	Neuter.
N.	असौ	असौ	अदः
O.	अमुं	अमूं	अदः
I.	अमुना	अमुया	अमुना
D.	अमुष्मै	अमुष्यै	अमुष्मै
A.	अमुष्मात्	अमुष्याः	अमुष्मात्
P.	अमुष्य	अमुष्याः	अमुष्य
L.	अमुष्मिन्	अमुष्यां	अमुष्मिन्

DUAL.

N. O.	अमू	अमू	अमू
I. D. A.	अमूभ्यां	अमूभ्यां	अमूभ्यां
P. L.	अमुयोः	अमुयोः	अमुयोः

PLURAL.

N.	अमी	अमूः	अमूनि
O.	अमून्	अमूः	अमूनि
I.	अमीभिः	अमूभिः	अमीभिः
D.	अमीभ्यः	अमूभ्यः	अमीभ्यः
A.	अमीभ्यः	अमूभ्यः	अमीभ्यः
P.	अमीषां	अमूषां	अमीषां
L.	अमीषु	अमूषु	अमीषु

5th.—The *Indefinite* are numerous : those ending with अ are declined like सर्व्व, *all,* and are called (sarvâdi or sri.)

SINGULAR.

	Masculine.	Feminine.	Neuter.
N.	सर्व्वः	सर्व्वा	सर्व्वं
O.	सर्व्वं	सर्व्वां	सर्व्वं
I.	सर्व्वेण	सर्व्वया	सर्व्वेण
D.	सर्व्वस्मै	सर्व्वस्यै	सर्व्वस्मै
A.	सर्व्वस्मात्	सर्व्वस्याः	सर्व्वस्मात्
P.	सर्व्वस्य	सर्व्वस्याः	सर्व्वस्य
L.	सर्व्वस्मिन्	सर्व्वस्यां	सर्व्वस्मिन्

DUAL.

N. O.	सर्व्वौ	सर्व्वे	सर्व्वे
I. D. A.	सर्व्वाभ्यां	सर्व्वाभ्यां	सर्व्वाभ्यां
P. L.	सर्व्वयोः	सर्व्वयोः	सर्व्वयोः

PLURAL.

N.	सर्व्वे	सर्व्वाः	सर्व्वाणि
O.	सर्व्वान्	सर्व्वाः	सर्व्वाणि
I.	सर्व्वैः	सर्व्वाभिः	सर्व्वैः
D.	सर्व्वेभ्यः	सर्व्वाभ्यः	सर्व्वेभ्यः
A.	सर्व्वेभ्यः	सर्व्वाभ्यः	सर्व्वेभ्यः
P.	सर्व्वेषां	सर्व्वासां	सर्व्वेषां
L.	सर्व्वेषु	सर्व्वासु	सर्व्वेषु

यावत्, *as many*; तावत्, *so many*; कियत्, *how many*, or *how much?* are declined like श्रीमत्. ईदृश्, एतादृश्, and तादृश्, *such like*; यादृश्, *like what*; and कीदृश्, *how like?* are declined like ऋत्विज्, except in the feminine; as, ईदृक्, ईदृशौ, ईदृक्, &c. or by removing the (्) ईदृशः, ईदृशौ, ईदृशं, &c.

इयत् (यान् यतो यत्), *thus much, so much*; यति, *as many as*; तति, *so many as*; कति, *how many?* are inflected like nouns ending with इ, but are used in the plural number only. So कतिचित्, *certain persons*, कतिथ, *what? how much?* makes (थः था थं) किञ्चित् or किञ्चन, *some one*, is declined like किं, with चित् or चन added according to the rules of permutation; as, कश्चित्, काचित्, किञ्चित्, &c. Thus also, किमपि, *any one*; as, कोऽपि or कोऽपि, कापि,

किमपि, &c. Thus also यद्यद्, *whoever*; as, यो यः, या या, यद्यद्, and यत्किंचित्, *whosoever*; as, यःकश्चित्, याकाचित्, यत्किंचित्, &c.

The following words are declined like सर्व; some of them are Adjectives, and some Adjective Pronouns of the Indefinite kind:—

एक, *one*; एकतर, *one of two*, एकतम, *one of many*; त्व, *other, different*, and विश्व, सम, सिम, *all*.

उभ and उभय, *both*; but the former is used only in the dual, and the latter in the dual and plural number.

अन्य, *other*, अन्यतर, *either*, इतर, *other, different*, and the comparatives and superlatives of किं, तद्, and यद्, viz. कतर, *which of two?* कतम, *which of many?* and यतर, ततर, *which of two*; यतम, ततम, *which of many*: except that in the first two cases of the neuter singular they end with त्; as, अन्यः, अन्या, अन्यत्, &c.

पूर्व, *eastern, before*; उत्तर, *northern, upper, subsequent*; दक्षिण, *southern, on the right*; अधर, *lower, under*; अन्तर,* *without* and *within*, and पर, *after, other*; अपर, *behind, another*; अवर, *after, behind*; and स्व, *own*:—but they have two forms in the Abl. and Loc. cases singular masculine and neuter, and in the Nom. case plural masculine; as, पूर्वात् or पूर्वस्मात्; पूर्वे or पूर्वस्मिन्; पूर्वे or पूर्वाः.

अल्प, *few*; अर्द्ध, *half*; कतिपय, *how many?* नेम, *all, another*; प्रथम, *first*; चरम, *last*; द्वय or द्वितय, *second*; त्रय, त्रितय, *third*;—but have two forms in the Nom. case of the masculine plural; as, अल्पे or अल्पाः, &c.

Adjectives ending with तीय् have two forms in the Dat., Abl. and Loc. cases singular; as, द्वितीय, *the second*; द्वितीयाय or द्वितीयस्मै, द्वितीयायै or द्वितीयस्यै, द्वितीयायाः or द्वितीयस्याः, &c.

If any of the above words are used in a sense different from that affixed to them, in composition with other words, or in connection with an Instrumental case, they must be inflected regularly like शिव.

* If this word means *without a house* or *town*, it is regular like शिव.

CHAPTER IV.

OF THE VERBS.

SECTION I.

OF VERBS (KRIYÁ) IN GENERAL.

The Verbs are simple roots (Dhâtu), which generally consist of two or three letters, but which are never used without the addition of some inflection. The roots have no characteristic signs in themselves: certain characteristic letters affixed to them, shew to what conjugation they belong, and in what manner they must be inflected. These and the rules of permutation are given for the sake of reference before the conjugations.

In the lists of roots used by the Natives of India the explanation of each is given by a noun in the Locative case, as in the first root अंक (त् क) पदे लक्षणि, *to page, to mark.*

Verbs are of two kinds, Primitive and Derivative.

Of the Primitive (Prakriti), there are three sorts; the *Common*, the *Active*, and the *Deponent*. The first of these is known by the characteristic letter ञ, the last by ङ, and the middle one by the absence of both.

If a verb has neither ङ nor ञ affixed to it, it must be conjugated only in the Active voice, and hence is called an Active Verb: if it has the letter ङ affixed it must be conjugated only in the Middle voice; but without having the sense of the Middle, and hence called Deponent, as in Latin and Greek. If it has the letter ञ affixed it must be conjugated in both Active and Middle voices with the meanings peculiar to each, and hence called Common.

Of the Derivatives there are four sorts; the *Causal* (Prerana), the *Optative* (Sananta), the *Frequentative* (Yananta or Yanluganta), and the *Nominal* (Lidhu). The first three of these are formed from primitive roots, and the last one is formed from nouns and adjectives.

Verbs may also be considered as Transitive or Intransitive, Regular or Irregular, Anomalous or Defective.

All verbs signifying *to move*, may also signify *to arrive at*, *acquire*, or *obtain*; hence they are sometimes Transitive and sometimes Intransitive.

अस्, *to be*, कृ, *to do*; and भू, *to be*, are used as Auxiliaries: the former is defective, and the latter two are irregular, in some of their parts.

To Verbs belong Conjugation, Voice, Mood, Tense, Number, and Person.

There are ten Conjugations of verbs.

The conjugations of the Verbs, like the declensions of the Nouns, admit of various divisions. They might be divided into four conjugations thus: those having the inherent vowel before the inflexions; those having any other short vowel; those having a long vowel, and those having a consonant. They might be divided into three thus; those having any short vowel; those having a long vowel; and those having a consonant before the inflexions. Or they might be divided into two thus; those having a vowel between the inflexions and the root; and those having the inflexions united immediately with the root by the rules of permutation. The advantages, however, arising from any reduction of the number of conjugations would be only nominal, the same number of examples would still be necessary to illustrate the subject: we therefore judge it best to abide by the Native division of Ten Conjugations.—As in the case of the nouns, it will be a consolation to the learner to know, that verbs of the first conjugation, which is the easiest, are equal in number to all the others combined.

The first Conjugation called (Bhwádi) is distinguished by its having no characteristic letter; the second (Adádi) by the letter ल; the third (Juhótyádi) or (Hwádi) by लि; the fourth (Divádi) by य; the fifth (Swádi) by न; the sixth (Tudádi) by श; the seventh (Rudhádi) by ध्य; the eighth (Tanádi) by दः; the ninth (Kryádi) by ग; and the tenth (Churádi) by क. कि denotes that the root may be either of the first or tenth conjugation. When two of the above letters are attached to one root, they imply that it belongs to both the conjugations which they characterize.

The Conjugations differ from each other only in the present tense of the Indicative mood and its formatives, viz. the Imperfect tense, and the Imperative and Potential moods.

The Voices are three; the Active, (Parashmaipad ;) the Middle, (Atmanépad), and the Passive, Karmaniváchya.)

Common verbs, verbs of the tenth conjugation, and Causals, are conjugated in the Active and Middle voices : in the Active, when the action of the verb, or the effect produced by it, has a more particular reference to the object which the verb governs ; and in the Middle, when it has a more particular reference to the agent with which the verb agrees. As, याचति, *he asks;* याचते, *he asks for himself or on his own account.*

Active verbs are conjugated only in the Active voice ; they may be transitive or intransitive.

Deponent verbs, with an Active signification, are conjugated only in the Middle voice.

Verbs of the tenth conjugation ending with अ, which are distinguished by the characteristic य, also Optative, Frequentative, and Nominal Verbs, are not regular ; some of them being conjugated in the Active voice, some in the Middle, and others in both.

Any verb may be used in the Passive voice.

The Moods are six; the Indicative, the Imperative, the Potential, the Precative, the Subjunctive or Conditional, and the Infinitive.

The Indicative has six Tenses, the Present, the Imperfect, the Perfect, the first and second Futures, and the Indefinite.

The principal of these are the Present, the Perfect, and the Future, from which all other parts of the verb are derived; any verb being irregular in more than one of these is classed among the anomalous Verbs.

The Present tense (kí or laṭ) is used to represent what is now passing; as, याचति, *he asks* or *is asking.*

The Imperfect tense (ghí or vidhiling) represents what transpired at a certain period of time past; as, अयाचत्, *he then asked,* or *was asking* or *used to ask.*

The Perfect or Past (ṭhí or liṭ) alludes to what was done at a very remote period or completely perfected; as, ययाच *he asked, (long ago.)*

The First Future or Future Definite (ḍí or luṭ) intimates what will take place at a certain time; as, याचिता, *he will ask, (to-morrow.)*

The Second Future or Future Indefinite (ṭí or lṛing) expresses what will be, without signifying the precise time as; याचिष्यति, *he will ask, (sometime or other.)*

The Indefinite or Aorist (ṭí or áshirling) represents what transpired between a period very remotely past and the present; as, अयाचीत्, *he has asked*, or *did ask, for something*. It is commonly used in narrations of past events.

The Imperfect, the Perfect, and the Indefinite are very often used indiscriminately the one for the other.

The Imperative (gí or lang) Potential, (khí or lóṭ) Precative, (ḍhí or lriṭ) Subjunctive, (thí or lung), and the Infinitive (chatum) Moods, are used not so much to represent the precise time, as the particular manner of any action or event; the first two usually refer to present, and the next two to future time.

The Numbers are three, the Singular, (ék-vachan) Dual, (dwi-vachan) and the Plural (bahu-vachan) as, याचति, *he asks*; याचतः, *they two ask*; याचन्ति, *they ask*.

In each number there are three Persons; as, याचति, *he asks*; याचसि, *thou askest*; याचामि, *I ask*, &c. The third person is always placed first, because it is the most simple in its inflections.*

* Learners choosing to follow the European method of commencing with the first persons singular, dual and plural, have only to learn according to the order of the figures, 1. 2. 3.

CHARACTERISTIC LETTERS.

The following is a complete Alphabetic list of all the (Anubandha) Characteristic Letters.

आ denotes the optional insertion of इ in the declinable indefinite participle and the absolute insertion of it in the perfect participle; as, मिद् (आ, य, इर्) *to love* Par. मेदित मिन्न; मेदितवत् मिन्नवत्; मिमिद्वस्.

इ denotes the insertion of न् in the root, which is retained in all the moods and tenses; as, वद् (इ,ङ) *to salute* Pres. वन्दते; Past. ववन्दे; Fut. वन्दिता.

इर् indicates, that there are two forms in the indefinite; as, लुभ् (य, इर्) *to covet*, अलुभत् and अलोभीत्.

ई shews, that in the declinable indefinite participles इ must not be inserted; as, चित् (ई) *to know;* चित्त, चित्तवत्.

उ shews, that the indeclinable indefinite participle admits the optional insertion of इ; there are two forms; as, भ्रम् (उ, य, ञ, ष, इर्) *to wander;* भ्रमित्वा, भ्रान्त्वा.

ऊ denotes, that there are two forms in the futures by the optional insertion of इ as, सिध् (ऊ) *to accomplish;* सेधिता, सेद्धा.

ऋ denotes, that the penultimate of the indefinite causal must be long; as, यच् (ऋ, ञ, टु, डु) *to ask;* अययाचत्.

ऋ denotes, that it has two forms; as, भ्राज् (ऋ, ञ, ङ, टु) *to shine;* अबभ्राजत् and अबिभ्रजत्.

ऌ indicates, that the indefinite has the penultimate short, and ends with अत्; as, पुष्, (य, ऌ, औ) *to nourish,* अपुषत् and not अपोषीत्. When ऌ is affixed to a deponent verb, it has an active and deponental form; as, द्युत् (ङ, ऌ) *to shine,* अद्योतिष्ट and अद्युतत्. From this example all such verbs are called द्युतादि.

ए intimates, that the penultimate of the indefinite must be short; as, चद् (ए, ञ) *to beg,* अचदीत् and not अचादीत्.

ऐ shews, that इ, उ, ऋ must be used for य, व, र in the reduplication; as, यज् (ऐ, औ, ञ) *to sacrifice,* इयाज.

ओ denotes, that न must be used for त in the declinable indefinite participles; as, विज् (ओ, ई, ध) *to fear,* विग्न, विग्नवत्.

औ points out that the future must be formed by ता; as, शप् (य, औ, ञ) *to curse,* शप्ता and not शपिता.

ण is the characteristic of the 10th Conjugation.

णि intimates, that the root may be of the 1st or 10th Conjugation; as, चुर् (णि) *to steal,* चोरति or चोरयति.

श्ल signifies, that the word is reduplicated; as, दीधी (ङ, य, लु, श्ल) *to shine.*

ग denotes that the verb is of the 9th Conjugation.

गि denotes, that a long vowel must be made short in the present tense of the 9th Conjugation; as, पू (ञ, गि) *to purify*. पुनाति

घ shews, that इ is inserted before a consonant in the present and imperfect tenses, and imperative mood; as, रुद् (ग, घ, इर,) *to weep*, रोदिति, &c. Hence these verbs are called रुदादि.

ङ is used to distinguish deponent verbs, which have an active meaning, while inflected only in the middle voice.

ञ denotes, that the penultimate of the derivative word may be long; as, ज्वल् (ज, म) *to burn*, ज्वाल or ज्वल *burning*: hence such verbs are called ज्वलादि.

ञ is used to distinguish Common verbs or such verbs as are conjugated in both the active and middle voices.

ञि indicates, that the passive indefinite participle may signify present time; as, धील् (ञि) *to meditate* धीलितः; *he is or was meditated on.*

टु shews that a noun signifying the simple act, may be formed from the root by अथु; as, वेप् (ङ, ऋ, टु,) *to quake*, वेपथु, *a quaking*.

डु shews that an adjective signifying the result of the act may be formed from the root by त्रिम ; as, कृ (ञ, द, डु,) *to do*, कृत्रिम, *artificial.*

ञा denotes, that there are two forms in the 2nd person singular, and in the duals and plurals of the perfect tense ; as, फल् (ञा) *to do*, पफाला, पफलतुः फेलतुः, पफलुः फेलुः, &c. hence called फलादि.

त् intimates, that the root ends with a vowel; as, कथ (त्, क,) *to speak* and, not कथ्

द distinguishes verbs of the 8th Conjugation.

ध distinguishes verbs of the 7th Conjugation.

न distinguishes verbs of the 5th Conjugation.

प denotes that न् must be inserted in the root in the present and its formatives ; as, मुच् (ञ, प, श्र, लृ, औ) *to liberate*, मुञ्चति, &c. hence called मुचादि.

भ shews that the penultimate of the root must be long in the present ; as, शम् (य, भ, उ, इर्,) *to quiet*, शाम्यति. Hence such verbs are called शमादि.

म denotes, that the penultimate of the root is short in the present causal ; as, घट् (म, घ, ङ) *to do ; to happen*, घटते. Hence called घटादि.

मि denotes that there may be two forms ;. as, स्वन् (क. मि) *to sound*, स्वानयति or स्वनयति.

य distinguishes verbs of the 4th Conjugation.

र intimates that the root is peculiar to the Védas.

ल distinguishes verbs of the 2nd Conjugation.

लि marks verbs of the 3rd Conjugation.

लु points out some irregularity in verbs of the 2nd Conjugation, or some peculiarity of sound which they have in the Védas; as, स्वप् (लु, औ, ष, ञि) *to sleep*, perf. सुष्वाप. Hence called स्वपादि.

व denotes, that the verb has the active and deponental form in the 2nd future; as, वृत् (लृ, ङ, व, उ) *to be*, वर्त्तिष्यते and वर्त्स्यंति. Hence called वृतादि.

श distinguishes verbs of the 6th Conjugation.

झि intimates that the penultimate of the root is short in the future, &c.; as, कुट् (झि) *to be crooked*, कुटिता अकुटीत्. Hence called कुटादि.

ष denotes, that a verbal noun may be formed from the root by आ; as, व्यथ् (ङ, म, ष) *to pain*; व्यथा, *pain*.

The learner need not trouble himself with the preceding letters or the rules that follow till he is master of the Conjugations: they are given here simply for the sake of reference in the succeeding parts of the work.

RULES OF PERMUTATION.

RULE I.

Verbs beginning with ण, ष, ष्ट, ष्ठ, ष्ण, in the list of roots, change them to न, स, स्त, स्थ, स्न, when they are inflected: thus,

ष्णु + ति = नौति, *he praises.*
षु + नोति = सुनोति, *he aims.*
ष्टुभ् + ते = स्तोभते, *he stands like a post.*
ष्ठा + ता = स्थाता, *he will stand.*
ष्णा + ति = स्नाति, *he bathes.*

1. ष्वष्क्, *to go ;* ष्ठै, *to collect ;* and ष्ठिव्, *to spit,* are exceptions.

2. न when preceded by a preposition ending with र्, and स when preceded by one ending with इ—ष, are again changed to their original form ; as, प्रणौति, *he praises* निष्ठा *fixedness.*

RULE II.

अ final followed by an inflective म or व becomes आ ; but followed by अ or a diphthong, is dropped. आ final followed by a vowel is dropped ; but the आ of an affix or reduplicated root followed by a consonant, becomes ई ; where *guṇa** is not required. As,

याच + मि = याचामि, *I ask.*
याच + अन्ति = याचन्ति, *they ask.*
क्रीणा + अन्ति = क्रीणन्ति, *they sell.*
क्रीणा + तः = क्रीणीतः *they two sell.*
जहा + त = जहीत, *do ye abandon.*

1. Simple roots ending with आ do not drop the आ in the Present tense ; as, मा + अन्ति = मान्ति, *they measure.*

* The rules for the different conjugations and the formation of the tenses, will shew in what instances *guṇa* is necessary.

RULE III.

इ—ऋ if penultimate, and followed by व or र, must be long. If finals of monosyllables and united with a single consonant, or of words having more than one syllable and united with a double consonant, they become इय्, उव्, अर्; but if finals of words having more than one syllable and united with a single consonant they become य्, व्, र्; when a vowel follows, and *guṇa* is not required; as,

दिव्	+	यति	= दीव्यति,	*he plays.*
वी	+	अन्ति	= वियन्ति,	*they shine.*
शिश्रि	+	उः	= शिश्रियुः,	*they served.*
शक्नु	+	अन्ति	= शक्नुवन्ति,	*they are able.*
निनी	+	ए	= निन्ये,	*he took.*
चकृ	+	उः	= चक्रुः,	*they did.*

1. The vowels are not long before व or र in the reduplication of the verbs; as, चरोष,'*he was angry*.

2. Verbs ending with ॠ have two forms in the Future, when ॠ is changed to अर्; as, तॄ *to pass over*; तरिता and तरीता.

3. उ, ऊ, and ॠ, if the finals of roots and not of affixes, become उव् and अर् in every instance when a vowel follows, and *guṇa* is not required; as, स्तु + अन्ति = स्तुवन्ति, *they praise*. तुतु + उः = तुतुवुः, *they injured*. चकॄ + उः = चकरुः, *they injured*.

4. If म or व follow the उ of an affix, there are two forms; as, सुनु + मः = सुनुमः or सुन्मः, *we aim*.

RULE IV.

A final short vowel becomes long, the ऋ of a single consonant becomes रि, and of a double one अर्, when

य follows and *guṇa* is not required. A final ऋ becomes इर्; but if a labial precedes, उर्. As,

चि	+ यते	=	चीयते,	*it is collected.*
कृ	+ यते	=	क्रियते,	*it is done.*
स्तृ	+ यात्	=	स्तीर्यात्,	*may be spread.*
तॄ	+ यात्	=	तीर्यात्,	*may he pass over.*
पॄ	+ यात्	=	पूर्यात्,	*may he fill.*

1. In the Potential mood the vowel is not changed before य; as, बिभृयात्, *he may nourish.*

RULE V.

A final letter of the च class becomes क्; a final छ or श, also the finals of राज्, भ्राज्, *to shine;* यज्, *to worship;* व्रज्, *to walk;* सृज्, *to create;* मृज्, *to cleanse;* व्रश्च्, *to cut;* भ्रस्ज्, *to bake;* become ष्, when followed by त—थ; and क्, ग्, घ्, ष्, ज्, ढ्, ष् or ह् united with स, makes क्ष; as,

वच्	+ ति	=	वक्ति,	*he speaks.*
प्रच्छ्	+ ता	=	प्रष्टा,	*he will interrogate.*
नश्	+ त	=	नष्ट,	*destroyed.*
वच्	+ स्यति	=	वक्ष्यति,	*he will speak.*
लिह् ढ्	+ सि	=	लेक्षि,	*thou tastest.*
वश्	+ सि	=	वक्षि,	*thou desirest.*

1. छ followed by न—म् becomes श्, when *guṇa* is not required; as, प्रच्छ् + न = प्रश्न, whence प्रश्नयति, *he questions.*

2. त united with ष् becomes ट by rule IX. page 21, and the ष् becomes ष् to agree with it.

3. ष when final becomes ड् or ट्, and क्ष् becomes ट्; as, अमार्ड् or अमाट्, *he cleansed.*

4. ध्वं may become ढ्वं after इ— औ; as, अत्वरिढ्वं or अत्वरिध्वं, *ye have made haste.*

RULE VI.

Roots with the characteristic इ insert न् throughout. Any nasal, also ञ् and स् being the first letter of a compound final, followed by a consonant or (्) *virám,* are dropped. As,

हिस्—इ	+	इता	=	हिंसिता,	*he will injure.*
शंस्	+	यते	=	शस्यते,	*he is praised.*
मन्थ्	+	यात्	=	मथ्यात्,	*may he churn.*
चक्ष्	+	ते	=	चष्टे,	*he speaks.*
मस्ज्	+	त	=	मग्न,	*drowned.*

1. अञ्च्, meaning *to honour,* and रञ्ज्, *to preserve,* do not drop their penultimate letters.

2. म् followed by व or म becomes न; followed by य has two forms. As, जगम् + वस् = जगन्वस्, *gone.* आगम् + य = आगम्य, आगत्य, *having come.*

3. The penultimate न् has two forms in the Perfect tense, where *guṇa* is not admitted; as, ममन्थ, ममथतुः or ममन्थतुः, ममन्थुः or ममथुः, &c.

4. Verbs in the Middle voice, and reduplicated ones in the Active, drop the penultimate न् of the termination अन्त, when अ does not precede; as, द्विष् + अन्ते = द्विषते, *they envy ;* बिभृ + अन्ति = बिभ्रति, *they nourish.*

5. If two न's come together, the one in the root is dropped; as, अञ्ज्, with न inserted and ति added, makes अनक्ति, *he manifests.* In all other cases the न and स् are made to correspond with the following letter; as, तृम्प्, *to gratify,* तृम्पति ; मस्ज्, *to immerse,* मज्जति, &c.

RULE VII.

य् and व्, followed by any consonant except य, are dropped. स् followed by स or (्) becomes त्, except in the Present tense and its formatives. स् followed by ध has two forms. As,

स्फाय + ता = स्फाता, *he will increase.*
कृव् + नोति = कृणोति, *he does* or *injures.*
वस् + स्यति = वत्स्यति, *he will dwell.*
चकास् + धि = चकाधि or चकाद्धि, *shine thou*
and अचकात्, *he did shine.*

1. व followed by झ—स becomes ऊ, when *guṇa* is not required; as, ष्ठिव + त = ष्ठ्यूत, *spit.*

RULE VIII.

ह् followed by झ—स becomes ढ्; but if द precedes, it becomes घ्; and if ग, ड, द, ब, precede the ह् changed to घ् or ढ्, they become aspirates when स, ध्व or (्) follows. घ्, ढ्, ध्, भ्, followed by त and थ, become unaspirated, and the त and थ become ध. As,

लिह्, ढ् + ति = लेढि, *he licks.*
दह्, घ् + त = दग्ध, *burned.*
गुह्, ढ् + स्यति = घोक्ष्यति, *he will hide.*
दुह्, घ् + सि = धोक्षि, *thou milkest.*
रुणध्, + ति = रुणद्धि, *he shuts up.*
लुभ्, + त = लुब्ध, *coveted.*

1. When त or थ comes in contact with ढ् it is dropped, and the preceding vowel if short becomes long; as, रुह्_ढ् + त = रूढ, *planted.* A penultimate ऋ is not lengthened; as, तृह् ढ् + त = तृढ, *injured.*

2. When three consonants of the same class come in contact, the middle one is dropped; as, क्रुन्द् + ते = क्रुन्ते, *he plays*; इन्ध् + ते = इन्धे, *he enlightens* or *kindles*. In this last instance, after the ध् is dropped, the inflection ते is changed to धे by the regular rule.

SECTION II.

OF THE CONJUGATION OF VERBS.

FIRST CONJUGATION.

In the conjugation of the Verb a preliminary operation is necessary, viz. the preparation of the root; after which nothing more is required than the addition of the inflexions.

In preparing the roots of verbs of the first conjugation, the following rules must be observed.

1. If the Verb ends with a vowel or diphthong,* then इ, ई or ए is changed to अय; उ or ऊ to अव; ऋ or ॠ to अर्; and ऐ to आय before adding the inflections; as, जि, *to conquer*, जयति; णी (न), *to take*, नयति; द्रु, *to move quickly*, द्रवति; भू, *to be*, भवति; सृ, *to go*, सरति; तॄ, *to pass over*, तरति; धे, *to drink*, धयति; गै, *to sing*, गायति.

2. If the Verb has a penultimate inherent vowel, a vowel long by nature or position, or a diphthong, it

* There are no verbs of this conjugation ending with अ; and those ending with आ are all irregular except one deponent which does not change the आ. There are none ending with औ and only one deponent ending with ओ which changes it to अव.

undergoes no change, the (्) *virám* is simply removed; as, भज्-(ञ, औ), *to serve, to worship*, भजति ; चूष्, *to suck*, चूषति ; फुल्ल्, *to flower*, फुल्लति ; शोण् (ऋ), *to be red*, शोणति.

3. Verbs with a penultimate इ, उ, ऋ followed by a single consonant require *guṇa*; as, चित् (इ), *to know*, चेतति ; बुध् (इर्, ञ, ञ), *to perceive*, बोधति ; सृप् (औ), *to creep*, सर्पति.

In all the above instances it will be perceived, that the removal of the (्) *virám* under the final consonant of each verb, is equivalent to the insertion of the inherent vowel.

PARADIGM OF THE ACTIVE VOICE.

In the active voice याच् (ञ, ऋ, टु, डु), *to ask* or *request*, is thus conjugated.

INDICATIVE MOOD.

PRESENT TENSE.

He asks or *is asking.*

SINGULAR.

3.	याचति	*he asks.*
2.	याचसि	*thou askest.*
1.	याचामि	*I ask.*

DUAL.

3.	याचतः	*they two ask.*
2.	याचथः	*ye two ask.*
1.	याचावः	*we two ask.*

PLURAL.

3.	याचन्ति	*they ask.*
2.	याचथ	*ye or you ask.*
1.	याचामः	*we ask.*

IMPERFECT TENSE.

He did ask, &c.

	Singular.	Dual.	Plural.
3.	अयाचत्	अयाचतां	अयाचन्
2.	अयाचः	अयाचतं	अयाचत
1.	अयाचं	अयाचाव	अयाचाम

PERFECT TENSE.

He asked, &c.

	Singular.	Dual.	Plural.
3.	ययाच	ययाचतुः	ययाचुः
2.	ययाचिथ	ययाचथुः	ययाच
1.	ययाच	ययाचिव	ययाचिम

FIRST FUTURE TENSE.

He shall or *will ask, &c.*

	Singular.	Dual.	Plural.
3.	याचिता	याचितारौ	याचितारः
2.	याचितासि	याचितास्थः	याचितास्थ
1.	याचितास्मि	याचितास्वः	याचितास्मः

SECOND FUTURE.

He shall or *will ask, &c.*

	Singular.	Dual.	Plural.
3.	याचिष्यति	याचिष्यतः	याचिष्यन्ति
2.	याचिष्यसि	याचिष्यथः	याचिष्यथ
1.	याचिष्यामि	याचिष्यावः	याचिष्यामः

INDEFINITE.

He asked or *has asked, &c.*

	Singular.	Dual.	Plural.
3.	अयाचीत्	अयाचिष्टां	अयाचिषुः
2.	अयाचीः	अयाचिष्टं	अयाचिष्ट
1.	अयाचिषं	अयाचिष्व	अयाचिष्म

IMPERATIVE MOOD.

Let him ask, &c.

	Singular.	Dual.	Plural.
3.	याचतु	याचतां	याचन्तु
2.	याच	याचतं	याचत
1.	याचानि	याचाव	याचाम

POTENTIAL MOOD.

He may, can, might, could, would, or *should ask, &c.*

	Singular.	Dual.	Plural.
3.	याचेत्	याचेतां	याचेयुः
2.	याचेः	याचेतं	याचेत
1.	याचेयं	याचेव	याचेम

PRECATIVE MOOD.

May he ask, &c.

	Singular.	Dual.	Plural.
3.	याच्यात्	याच्यास्तां	याच्यासुः
2.	याच्याः	याच्यास्तं	याच्यास्त
1.	याच्यासं	याच्यास्व	याच्यास्म

SUBJUNCTIVE MOOD.

Should he ask, &c.

	Singular.	Dual.	Plural.
3.	अयाचिष्यत्	अयाचिष्यतां	अयाचिष्यन्
2.	अयाचिष्यः	अयाचिष्यतं	अयाचिष्यत
1.	अयाचिष्यं	अयाचिष्याव	अयाचिष्याम

INFINITIVE MOOD.

याचितुं, *to ask.*

PARTICIPLES.

Present, याचत्, *asking*. Nom. याचन्, याचन्ती, याचत्, &c. Continuative याचंयाचं.

Perfect, ययाच्वस्, *had asked*. Nom. ययाच्वान्, ययाचुषी, ययाच्वत्, &c.

Second Fut. याचिष्यत्, *about to ask*. Nom. याचिष्यन्, याचिष्यन्ती, याचिष्यत्.

Indefinite, याचितवत्, *having asked*. Nom. याचितवान्, याचितवती, याचितवत्. Indeclinable, याचित्वा. Continuative, याचित्वायाचित्वा.

CONJUGATE THE FOLLOWING VERBS IN THE ACTIVE VOICE ONLY.

Root.	Meaning.	Present.	Past.	Future.
अश् (क)	*to pervade,*	अशति	आनश	अशिता अष्टा
अश् (उ)	*to go,*	अशति	आनश	अशिता
अट्	*to go about,*	अटति	आट,	अटिता
अर्ज्	*to acquire,*	अर्जति	आनर्ज	अर्जिता
अर्ह्	*to be fit,*	अर्हति	आनर्ह	अर्हिता
अव्	*to protect,*	अवति	आव	अविता
इद् (इ)	*to be supreme.*	इन्दति	इन्दाञ्चभूव	इन्दिता
ईर्ष्य्	*to envy,*	ईर्ष्यति	ईर्ष्याञ्चभूव	ईर्ष्यिता
उछ् (इ)	*to glean,*	उञ्छति	उञ्छामास	उञ्छिता
उष्	*to burn,*	ओषति	उवोष	ओषिता
ऊष्	*to be diseased,*	ऊषति	ऊषाञ्चभूव	ऊषिता
ऋज् (उ)	*to be firm,*	अर्जति	आनर्ज	अर्जिता
एज् (ऋ)	*to tremble,*	एजति	एजामास	एजिता
काक्ष् (इ)	*to desire,*	काङ्क्षति	चकाङ्क्ष	काङ्क्षिता
कुष्	*to sound; shrink,*	कोषति	चुकोष	कोषिता
कुट् (इ)	*to afflict,*	कुण्टति	चुकुण्ट	कुण्टिता
कुल्	*to be related,*	कोलति	चुकोल	कोलिता
कूज्	*to sound,*	कूजति	चुकूज	कूजिता
कूल्	*to screen,*	कूलति	चुकूल	कूलिता
क्रद् (इ)	*to weep,*	क्रन्दति	चक्रन्द	क्रन्दिता
क्रीड् (ऋ)	*to play,*	क्रीडति	चिक्रीड	क्रीडिता
क्रुश् (ओ)	*to cry out,*	क्रोशति	चुक्रोश	क्रोशिता
क्वण्	*to sound,*	क्वणति	चक्वाण	क्वणिता
क्वथ् (ए)	*to concert,*	क्वथति	चक्वाथ	क्वथिता
क्षर्	*to distil,*	क्षरति	चक्षार	क्षरिता
खाद् (ऋ)	*to eat,*	खादति	चखाद	खादिता
गद्	*to speak,*	गदति	जगाद	गदिता
गर्ज्	*to roar,*	गर्जति	जगर्ज	गर्जिता
गुज् (इ)	*to buzz,*	गुञ्जति	जुगुञ्ज	गुञ्जिता
गै	*to sing,*	गायति	जगौ	गाता
ग्रथ्	*to string,*	ग्रन्थति	जग्रन्थ	ग्रन्थिता
ग्रस्	*to seize, swallow,*	ग्रसति	जग्रास	ग्रसिता
ग्लै	*to be weary,*	ग्लायति	जग्लौ	ग्लाता
घृष् (उ)	*to pound, grind,*	घर्षति	जघर्ष	घर्षिता

Root.	Meaning.	Present.	Past.	Future.
चर्	*to act ; eat,*	चरति	चचार	चरिता
चर्व्	*to chew,*	चर्वति	चचर्व	चर्विता
चल्	*to move,*	चलति	चचाल	चलिता
चूष्	*to suck,*	चूषति	चुचूष	चूषिता
चुत् (इर)	*to exude,*	चोतति	चुचोत	चोतिता
जप	*to mutter,*	जपति	जजाप	जपिता
जल्प	*to prattle,*	जल्पति	जजल्प	जल्पिता
जि	*to conquer,*	जयति	जिगाय	जेता
जीव् (ऋ)	*to live,*	जीवति	जिजीव	जीविता
जॄ	*to grow old,*	जरति	जजार	जरीता जरिता
ज्वर् (म),	*to be feverish,*	ज्वरति	जज्वार	ज्वरिता
ज्वल् (म)	*to burn,*	ज्वलति	जज्वाल	ज्वलिता
टल्	*to be unsteady,*	टलति	टटाल	टलिता
ढुण्ढ	*to seek,*	ढुण्ढति	डुढुण्ढ	ढुण्ढिता
णट्	*to dance,*	नटति	ननाट	नटिता
णद्	*to bellow,*	नदति	ननाद	नदिता
णम् (औ)	*to bow, salute,*	नमति	ननाम	नन्ता
णर्द्	*to bellow,*	नर्दति	ननर्द	नर्दिता
णिक्ष्	*to kiss,*	निक्षति	निनिक्ष	निक्षिता
णिन्द् (इ)	*to reproach,*	निन्दति	निनिन्द	निन्दिता
तुल्	*to weigh,*	तोलति	तुतोल	तोलिता
तॄ	*to cross over,*	तरति	ततार	तरीता तरिता
त्यज् (औ)	*to leave,*	त्यजति	तत्याज	त्यक्ता
दह् (औ)	*to burn,*	दहति	ददाह	दग्धा
द्रु	*to trickle,*	द्रवति	दुद्राव	द्रोता
धूप्	*to fumigate,*	धूपति	दुधूप	धूपिता
धे	*to drink,*	धयति	दधौ	धाता
ध्यै	*to meditate,*	ध्यायति	दध्यौ	ध्याता
नद् (इ)	*to rejoice,*	नन्दति	ननन्द	नन्दिता
पठ	*to read,*	पठति	पपाठ	पठिता
पत् (ऌ)	*to fall,*	पतति	पपात	पतिता
पद् (ए)	*to be stedfast,*	पदति	पपाद	पदिता
पुष्	*to cherish,*	पोषति	पुपोष	पोषित
प्लु	*to float,*	प्लवति	पुप्लाव	प्लोता
फल्	*to bear fruit,*	फलति	पफाल	फलित
फुल्	*to blossom,*	फुलति	पुफुल	फुलित

Root.		Meaning.	Present.	Past.	Future.
भ्रम्	(श, उ,)	*to wonder,*	भ्रमति	बभ्राम	भ्रमिता
मन्थ्		*to churn,*	मन्थति	ममन्थ	मन्थिता
मील्	(ऋ)	*to wink,*	मीलति	मिमील	मीलिता
रक्ष्	(ञि)	*to preserve,*	रक्षति	ररक्ष	रक्षिता
रुष्	(उष)	*to be angry,*	रोषति	रुरोष	रोषिता रोष्टा
रुह्	(ओ, ञि)	*to grow,*	रोहति	रुरोह	रोढा
लङ्घ्	(इ)	*to transgress,*	लङ्घति	ललङ्घ	लङ्घिता
लप	(ऋ)	*to talk,*	लपति	ललाप	लपिता
लुण्ट्	(इ)	*to rob,*	लुण्टति	लुलुण्ट	लुण्टिता
वद्	(ए)	*to speak,*	वदति	उवाद	वदिता
वप्	(ए, ओ)	*to sew, weave,*	वपति	उवाप	वप्ता
वम्	(उ)	*to vomit,*	वमति	ववाम	वमिता
वस्	(ए, ओ)	*to dwell,*	वसति	उवास	वस्ता
वह्	(ए, ओ)	*to bear or carry,*	वहति	उवाह	वोढा
शंस्	(उ)	*to praise,*	शंसति	शशंस	शंसिता
शील्	(ञि)	*to meditate,*	शीलति	शिशील	शीलिता
शुच्		*to grieve,*	शोचति	शुशोच	शोचिता शोक्ता
श्लिष्	(उ)	*to embrace,*	श्लेषति	शिश्लेष	श्लेषिता
सिध्	(ऊ)	*to accomplish,*	सेधति	सिषेध	सेधिता सेद्धा
स्खल्	(ञि)	*to stumble,*	स्खलति	चस्खाल	स्खलिता
स्फूर्ज्ज्	(ओ आ)	*to thunder,*	स्फूर्ज्जति	पुस्फूर्ज्ज	स्फूर्ज्जिता
स्मृ		*to remember,*	स्मरति	सस्मार	स्मर्त्ता
स्वन्	(ए)	*to sound,*	स्वनति	सस्वान	स्वनिता
हस्	(ए)	*to laugh,*	हसति	जहास	हसिता
ह्वे	(ए)	*to call to,*	ह्वयति	जुहाव	ह्वाता

PARADIGM OF THE MIDDLE VOICE.

The preparation of the root in the middle voice is precisely the same as in the active voice; the only difference is in the inflexions added; as, भजते, *he worships,* नयते, *he takes,* बोधते, *he understands.* In the middle voice याचते, *he asks for himself,* is thus conjugated.

INDICATIVE MOOD.

PRESENT TENSE.

He asks for himself, &c.

	Singular.	Dual.	Plural.
3.	याचते	याचेते	याचन्ते
2.	याचसे	याचेथे	याचध्वे
1.	याचे	याचावहे	याचामहे

IMPERFECT TENSE.

He did ask for himself.

	Singular.	Dual.	Plural.
3.	अयाचत	अयाचेतां	अयाचन्त
2.	अयाचथाः	अयाचेथां	अयाचध्वं
1.	अयाचे	अयाचावहि	अयाचामहि

PERFECT.

He asked for himself.

	Singular.	Dual.	Plural.
3.	ययाचे	ययाचाते	ययाचिरे
2.	ययाचिषे	ययाचाथे	ययाचिध्वे,ढ्वे
1.	ययाचे	ययाचिवहे	ययाचिमहे

FIRST FUTURE.

He shall or *will ask for himself.*

	Singular.	Dual.	Plural.
3.	याचिता	याचितारौ	याचितारः
2.	याचितासे	याचितासाथे	याचिताध्वे
1.	याचिताहे	याचितास्वहे	याचितास्महे

SECOND FUTURE.

He shall or *will ask for himself.*

	Singular.	Dual.	Plural.
3.	याचिष्यते	याचिष्येते	याचिष्यन्ते
2.	याचिष्यसे	याचिष्येथे	याचिष्यध्वे
1.	याचिष्ये	याचिष्यावहे	याचिष्यामहे

INDEFINITE.

He asked or *did ask for himself.*

	Singular.	Dual.	Plural.
3.	अयाचिष्ट	अयाचिषातां	अयाचिषत.
2.	अयाचिष्ठाः	अयाचिषाथां	अयाचिध्वं, ढ्वं or ड्ढं
1.	अयाचिषि	अयाचिष्वहि	अयाचिष्महि

IMPERATIVE MOOD.

Let him ask for himself.

	Singular.	Dual.	Plural.
3.	याचतां	याचेतां	याचन्तां
2.	याचस्व	याचेथां	याचध्वं
1.	याचै	याचावहै	याचामहै

POTENTIAL MOOD.

He may, can, might, could, or *should ask for himself.*

	Singular.	Dual.	Plural.
3.	याचेत	याचेयातां	याचेरन्
2.	याचेथाः	याचेयाथां	याचेध्वं
1.	याचेय	याचेवहि	याचेमहि

PRECATIVE MOOD.

May he ask for himself.

	Singular.	Dual.	Plural.
3.	याचिषीष्ट	याचिषीयास्तां	याचिषीरन्
2.	याचिषीष्ठाः	याचिषीयास्थां	याचिषीध्वं.
1.	याचिषीय	याचिषीवहि	याचिषीमहि

SUBJUNCTIVE MOOD.

Should he ask for himself.

	Singular.	Dual.	Plural.
3.	अयाचिष्यत	अयाचिष्येतां	अयाचिष्यन्त
2.	अयाचिष्यथाः	अयाचिष्येथां	अयाचिष्यध्वं, ढ्वं
1.	अयाचिष्ये	अयाचिष्यावहि	अयाचिष्यामहि

INFINITIVE MOOD.

याचितुं, *to ask for himself.*

PARTICIPLES.

Present, याचमान, *asking, &c.* Nom. याचमानः, याचमाना, याचमानं, &c.

Perfect, ययाचान, (नः ना नं) *asked, &c.* declined like the Present.

Second Future, याचिष्यमाण, (णः णा णं) *about to ask, &c.* declined like the Present.

Indefinite, याचितवत् (वान् वती वत्) and याचित्वा, like the Active, Continuative, याचित्वा याचित्वा.

CONJUGATE THE FOLLOWING DEPONENTS IN THE MIDDLE VOICE ONLY.

Root.		Meaning.	Present.	Past.	Future.
अय्	(ङ)	*to move,*	अयते	अयाञ्चक्रे	अयिता
ईक्ष्	(ङ)	*to see,*	ईक्षते	ईक्षाञ्चक्रे	ईक्षिता
ईह्	(ङ)	*to endeavour,*	ईहते	ईहाञ्चक्रे	ईहिता
उ	(ङ)	*to sound,*	अवते	ऊवे	ओता
ऊह्	(ङ)	*to reason,*	ऊहते	ऊहाञ्चक्रे	ऊहिता
एध्	(ङ)	*to increase,*	एधते	एधाञ्चक्रे	एधिता
कत्थ्	(ङ)	*to flatter,*	कत्थते	चकत्थे	कत्थिता
कप्	(ङइ)	*to tremble,*	कम्पते	चकम्पे	कम्पिता
कास्	(ङऋ)	*to cough,*	कासते	चकासे	कासिता
क्षम्	(ङष).	*to be agitated,*	क्षमते	चक्षमे	क्षमिता

Root.	Meaning.	Present.	Past.	Future.
क्लेश् (ङ)	*to be distressed,*	क्लेशते	चिक्लेशे	क्लेशिता
क्षम् (ङ, ष, ञि)	*to be able, forbear,*	क्षमते	चक्षमे	क्षमिता
गाह् (ङ ऊ)	*to stir up,*	गाहते	जगाहे	गाहिता गाढा
घट् (ङ)	*to happen,*	घटते	जघटे	घटिता
चेष्ट् (ङ)	*to search for,*	चेष्टते	चिचेष्टे	चेष्टिता
डी (ङ)	*to fly,*	डयते	डिड्ये	डयिता
ढौक् (ङ)	*to run,*	ढौकते	डुढौके	ढौकिता
तायृ (ङ)	*to cherish,*	तायते	तताये	तायिता
त्रप् (ङ, ऊ, षि)	*to be ashamed,*	त्रपते	त्रेपे	त्रपिता त्रप्ता
त्वर् (ङ, ञि, ष)	*to make haste,*	त्वरते	तत्वरे	त्वरिता
द्युत् (ङऌ)	*to shine,*	द्योतते	दिद्युते	द्योतिता
ध्वंस् (ङ, ऌ, ष)	*to fall, perish,*	ध्वंसते	दध्वंसे	ध्वंसिता
पण् (ङ)	*to trade; praise,*	पणते	पेणे	पणिता
पेष् (ङ)	*to grind,*	पेषते	पिपेषे	पेषिता
प्याय (ङ, ओ, ई)	*to increase,*	प्यायते	पिप्ये	प्यायिता
प्रथ् (ङ, ष)	*to be famous,*	प्रथते	पप्रथे	प्रथिता
बाध् (ङ)	*to resist, hinder,*	बाधते	बबाधे	बाधिता
भास् (ङ)	*to shine,*	भासते	बभासे	भासिता
भिक्ष् (ङ)	*to beg,*	भिक्षते	बिभिक्षे	भिक्षिता
भ्रंस् (ङ, ऌ)	*to fall from,*	भ्रंसते	बभ्रंसे	भ्रंसिता
भ्राज् (ङ, ष, ऋ)	*to shine,*	भ्राजते	बभ्राजे	भ्राजिता
मुच् (ङ, ई)	*to liberate,*	मुचते	मुमुचे	मुचिता
मुद् (ङ, ञि)	*to rejoice,*	मोदते	मुमुदे	मोदिता
मे (ङ)	*to barter,*	मयते	ममे	माता
यत् (ङ, ई)	*to strive,*	यतते	येते	यतिता
रभ् (ङ, ष)	*to begin,*	रंभते	रेभे	रंभिता
रम् (ङ, षा)	*to sport,*	रमते	रेमे	रन्ता
रुच् (ङ)	*to please, relish,*	रोचते	रुरुचे	रोचिता
लज्ज् (ङ)	*to be ashamed,*	लज्जते	लेजे	लज्जिता
लय् (ङ)	*to go,*	लयते	लेये	लयिता
लोक (ङ, ऋ)	*to see,*	लोकते	लुलोके	लोकिता
वन्द् (ङ, इ)	*to salute,*	वन्दते	ववन्दे	वन्दिता
वल् (ङ, मे)	*to cover,*	वलते	वेले	वलिता
वृध् (ङ, ऊ, व)	*to increase,*	वर्द्धते	ववृधे	वर्धिता
वेष्ट् (ङ)	*to surround,*	वेष्टते	विवेष्टे	वेष्टिता
व्यथ् (ङ, ष)	*to suffer pain,*	व्यथते	विव्यथे	व्यथिता

Root.	Meaning.	Present.	Past.	Future.
शक् (ङ, ई)	*to suspect, fear,*	शङ्कते	शशङ्के	शङ्किता
शिक्ष् (ङ)	*to learn,*	शिक्षते	शिशिक्षे	शिक्षिता
श्लाघ् (ऋ, ङ)	*to boast, coax,*	श्लाघते	शश्लाघे	श्लाघिता
षह् (ङ)	*to endure,*	सहते	सेहे	सहिता सोढा
ष्टभ् (ङ, ई)	*to prop or stop,*	स्तभते	तस्तभे	स्तभिता
ष्वद् (ङ)	*to taste,*	स्वदते	सस्वदे	स्वदिता
ष्मि, (ङ)	*to smile,*	स्मयते	सिष्मिये	स्मेता
स्कद् (ङ ई)	*to leap,*	स्कन्दते	चस्कन्दे	स्कन्दिता
स्पद् (ङ, ई)	*to quake,*	स्पन्दते	पस्पन्दे	स्पन्दिता
स्पर्द्ध् (ङ)	*to emulate,*	स्पर्द्धते	पस्पर्द्धे	स्पर्द्धिता
स्फुट् (ङ)	*to expand,*	स्फोटते	पुस्फोटे	स्फोटिता
स्यन्द् (ङ, ऊ)	*to ooze,*	स्यन्दते	सस्यन्दे	स्यन्दिता
ह्राद् (ङ)	*to sound,*	ह्रादते	जह्रादे	ह्रादिता
ह्लाद्, (ङ, ई)	*to be glad,*	ह्लादते	जह्लाद	ह्लादिता

PARADIGM OF THE PASSIVE VOICE.

In the preparation of the root for the passive voice nothing more is required than the addition of य to it; after which the inflexions peculiar to the middle voice are affixed; as, दह्, *to burn*, दह्यते, &c.

The final vowels of verbs are changed by rule IV. when य is added; as, जि, *to conquer*, जीयते; यु, *to mix*, यूयते; कृ, *to do*, क्रियते; तॄ, *to cross*, तीर्य्यते; पॄ, *to fill*, पूर्य्यते.

Verbs with the characteristic ञे change a penultimate य व to इ उ when य is added in the passive: as, यज्-ञे, *to sacrifice*, इज्यते; वद्-ञे, *to speak*, उद्यते, &c.

In all the moods and tenses except the present and its formatives, with the indefinite, the passive voice is the same as the middle, as may be seen in the example याच्यते, *he is asked*.

INDICATIVE MOOD.

PRESENT TENSE.

He is asked.

	Singular.	Dual.	Plural.
3.	याच्यते	याच्येते	याच्यन्ते
2.	याच्यसे	याच्येथे	याच्यध्वे
1.	याच्ये	याच्यावहे	याच्यामहे

IMPERFECT TENSE.

He was asked.

	Singular.	Dual.	Plural.
3.	अयाच्यत	अयाच्येतां	अयाच्यन्त
2.	अयाच्यथाः	अयाच्येथां	अयाच्यध्वं
1.	अयाच्ये	अयाच्यावहि	अयाच्यामहि

PERFECT TENSE.

He had been asked.

	Singular.	Dual.	Plural.
3.	ययाचे	ययाचाते	ययाचिरे
2.	ययाचिषे	ययाचाथे	ययाचिध्वे, ढ्वे
1.	ययाचे	ययाचिवहे	ययाचिमहे

FIRST FUTURE TENSE.

He shall or will be asked.

	Singular.	Dual.	Plural.
3.	याचिता	याचितारौ	याचितारः
2.	याचितासे	याचितासाथे	याचिताध्वे
1.	याचिताहे	याचितास्वहे	याचितास्महे

SECOND FUTURE TENSE.

He shall or will be asked.

	Singular.	Dual.	Plural.
3.	याचिष्यते	याचिष्येते	याचिष्यन्ते
2.	याचिष्यसे	याचिष्येथे	याचिष्यध्वे
1.	याचिष्ये	याचिष्यावहे	याचिष्यामहे

INDEFINITE.

He has been asked.

	Singular.	Dual.	Plural.
3.	अयाचि	अयाचिषातां	अयाचिषत
2.	अयाचिष्ठाः	अयाचिषाथां	अयाचिध्वं, ढ्वं ड्ढं
1.	अयाचिषि	अयाचिष्वहि	अयाचिष्महि

IMPERATIVE MOOD.

Let him be asked.

	Singular.	Dual.	Plural.
3.	याच्यतां	याच्येतां	याच्यन्तां
2.	याच्यस्व	याच्येथां	याच्यध्वं
1.	याच्यै	याच्यावहै	याच्यामहै

POTENTIAL MOOD.

He may, can, might, could or should be asked.

	Singular.	Dual.	Plural.
3.	याच्येत	याच्येयातां	याच्येरन्
2.	याच्येथाः	याच्येयाथां	याच्येध्वं
1.	याच्येय	याच्येवहि	याच्येमहि

PRECATIVE MOOD.

May he be asked.

	Singular.	Dual.	Plural.
3.	याचिषीष्ट	याचिषीयास्तां	याचिषीरन्
2.	याचिषीष्ठाः	याचिषीयास्थां	याचिषीध्वं
1.	याचिषीय	याचिषीवहि	याचिषीमहि

SUBJUNCTIVE MOOD.

Should he be asked.

	Singular.	Dual.	Plural.
3.	अयाचिष्यत	अयाचिष्येतां	अयाचिष्यन्त
2.	अयाचिष्यथाः	अयाचिष्येथां	अयाचिष्यध्वं
1.	अयाचिष्ये	अयाचिष्यावहि	अयाचिष्यामहि

INFINITIVE MOOD.

याचितुं, *to be asked.*

PARTICIPLES.

Present, याच्यमान, *being asked.* N. याच्यमानः, याच्यमाना, याच्यमानं. Present reflective, याचेत्रिम (मः मा मं) *asking himself*, declined like the preceding.

Perfect, ययाचान (नः ना नं) *having been asked*, declined like the Present.

Future, याचिष्यमाण (णः णा णं) *about to be asked*, declined like the above.

Indefinite, याचित, *asked.* Nom. याचितः, याचिता, याचितं.

Adjectival participle or participial adjective, याचितव्य (व्यः-व्या-व्यं) याचनीय (यः-या-यं) याच्य(च्यः च्या च्यं) *who ought to be asked, fit to be asked.*

Conjugate the following verbs in the active, middle and passive voices.

Root.	Meaning.	Present.		Past.		Future.
अञ्च् (अ, इ)	*to honour,*	अञ्चति	ते	आनञ्च	आनञ्चे	अञ्चिता
अर्च् (अ)	*to worship.*	अर्चति	ते	आनर्च	आनर्चे	अर्चिता
अर्द् (अ)	*to hurt,*	अर्दति	ते	आनर्द	आनर्दे	अर्दिता
क्षी (अ)	*to injure,*	क्षयति	ते	चिक्षाय	चिक्षिये	क्षेता
खन् (अ, उ)	*to dig,*	खनति	ते	चखान	चख्ने	खनिता
गुह् (अ, ऊ)	*to hide, protect,*	गूहति	ते	जुगूह	जुगूहे	गूहिता गोढा
चि (अ)	*to collect,*	चयति	ते	चिकया	चिक्ये	चेता
छद् (अ, कि)	*to cover,*	छदति	ते	चच्छाद	छेदे	छदिता
तप् (अ, औ)	*to heat,*	तपति	ते	तताप	तेपे	तप्ता
त्विष् (अ, औ)	*to shine,*	त्विषति	ते	तित्वेष	तित्विषे	त्वेष्टा
णी (अ)	*to take,*	नयति	ते	निनाय	निन्ये	नेता
धाव् (अ, उ)	*to run,*	धावति	ते	दधाव	दधावे	धाविता
धु (अ. ण)	*to shake,*	धवति	ते	दुधाव	दुधुवे	धोता धविता
धृ (अ)	*to hold,*	धरति	ते	दधार	दध्रे	धर्ता
पच् (अ, औ)	*to cook,*	पचति	ते	पपाच	पेचे	पक्ता
प्री (अ)	*to gratify,*	प्रयति	ते	पिप्राय	पिप्रिये	प्रेता
प्रोथ् (अ, ऋ)	*to be strong,*	प्रोथति	ते	पुप्रोथ	पुप्रोथे	प्रोथिता
बुध् (अ, इर्)	*to perceive,*	बोधति	ते	बुबोध	बुबुधे	बोधिता
भज् (अ, औ)	*to worship, share,*	भजति	ते	बभाज	भेजे	भक्ता
भेष् (अ. ऋ)	*to dread,*	भेषति	ते	बिभेष	बिभेषे	भेषिता
राज् (अ, ऋ)	*to shine,*	राजति	ते	रराज	रराजे	राजिता
लष् (अ)	*to deserve,*	लषति	ते	ललाष	लेषे	लषिता
वृ (अ)	*to cover,*	वरति	ते	ववार	वव्रे	वरिता वरीता
वे (अ, ऐ)	*to weave,*	वयति	ते	उवाय	ऊवे	वाता
व्यय् (अ)	*to go ; expend,*	व्ययति	ते	विव्याय	विव्यये	व्याता
श्रि (अ)	*to serve,*	श्रयति	ते	शिश्राय	शिश्रिये	श्रयिता
षेव् (अ, ऋ)	*to serve, worship,*	सेवति	ते	सिषेव	सिषेवे	सेविता
हिक्क् (अ)	*to have hiccough,*	हिक्कति	ते	जिहिक्क	जिहिक्के	हिक्कित
हृ (अ)	*to take,*	हरति	ते	जहार	जह्रे	हर्ता

SYNOPSIS OF THE FIRST CONJUGATION OF VERBS IN THE THREE VOICES.

Indicative.	Active.	Middle.	Passive.
Present,	याचति	याचते	याच्यते
Imperfect,	अयाचत्	अयाचत	अयाच्यत
Perfect,	ययाच	ययाचे	ययाचे
1st Future,	याचिता	याचिता	याचिता
2nd Future,	याचिष्यति	याचिष्यते	याचिष्यते
Indefinite,	अयाचीत्	अयाचिष्ट	अयाचि
Imperative,	याचतु	याचतां	याच्यतां
Potential,	याचेत्	याचेत	याच्येत
Precative,	याच्यात्	याचिषीष्ट	याचिषीष्ट
Subjunctive,	अयाचिष्यत्	अयाचिष्यत	अयाचिष्यत
Infinitive,	याचितुं	याचितुं	याचितुं
Participles pres.	याचत्	याचमान	याच्यमान
Perfect,	ययाचस्	ययाचान	ययाचान
Future,	याचिष्यत्	याचिष्यमाण	याचिष्यमाण.
Indefinite,	याचितवत्	याचितवत्	याचित
Indeclinable, pres.	याचंयाचं		
Indeclinable, past	याचित्वा, प्रयाच्य		
Adjectival,	याचितव्य याचनीय याच्य		
Reflective,	याचमिष		

The passive voice of every verb in each conjugation, is formed in the same manner as the Paradigm that has been given by simply adding य to the root. There is, therefore, no need to repeat the inflections under each conjugation, as after the य has been affixed to the root, it may be referred to the example of याच्यते.

The Passive voice is sometimes used in a reflective sense; as, हस्ती, सिच्यते, *the elephant sprinkles himself;* पचेलिमाः तण्डुलाः, *the rice cooks or boils itself.*

The third person singular of the Passive is sometimes used impersonally; as, भूयते त्वया, *it is existed by thee,* i. e. *thou existest.* A Passive participle with the Auxiliary Verb expressed or understood, is frequently used in preference to the Passive Voice; as, गतोऽस्ति, *he is gone;* हन्तव्योऽसि, *thou oughtest to be killed;* उक्तमस्ति, *it is said.*

The following verbs of the first conjugation are irregular in the formation of the Present tense, but regular afterward.

Root.	Meaning.	Present.	Past.	Future.
आचम् (उ)	*to sip,*	आचामति,	आचचाम,	आचमिता
ऋ	*to go,*	ऋच्छति,	आर,	अर्ता
क्रम् (उ)	*to step,*	क्रामति,	चक्राम,	क्रमिता
घ्रा	*to smell,*	जिघ्रति,	जघ्रौ	घ्राता
दंश् (औ)	*to bite,*	दशति,	ददंश	दंष्टा
दा	*to give,*	यच्छति.	ददौ,	दाता

Root.	Meaning.	Present.	Past.	Future.
ध्मा	*to kindle,*	धमति	दध्मौ,	ध्माता
पा	*to drink,*	पिबति	पपौ	पाता
म्ना	*to mind,*	मनति.	मम्नौ	म्नाता
यम् (औ, ऊ)	*to cease,*	यच्छति	ययाम	यन्ता
रञ्ज् (ञ औ)	*to colour,*	रजति ते	ररञ्ज ञ्जे	रंक्ता
शद् (औ)	*to move,*	शीदति	शशाद	शत्ता
षद् (औ, ऌ)	*to be sad,*	सीदति	ससाद	सत्ता
षञ्ज् (औ, ञि)	*to unite,*	सजति	ससञ्ज	संक्ता
ष्वञ्ज् (ङ, औ)	*to embrace,*	स्वजते	सस्वञ्जे	स्वंक्ता
ष्ठा (ञि)	*to stand,*	तिष्ठति	तस्थौ	स्थाता

रञ्ज् used in a reflective sense, makes रज्यति or रज्यते.

In the Passive दा, *to give ;* पा, *to drink ;* ष्ठा, *to stand ;* धा, *to hol*
हा, *to leave ;* मा, *to measure ;* दे—ङ, *to nourish ;* धे, *to drink ;* मे—ङ,
exchange ; कै and रै, *to sound ;* गै, *to sing ;* दै, *to purify ;* षै, *to waste ;* दो
to divide ; शो, *to whet,* and षो, *to destroy,* change their finals to ई ; a
मीयते, दीयते, सीयते, &c.

In the passive वे, *to weave ;* makes ऊयते ; व्ये, *to conceal,* वीयते.

For the irregular verbs कित्, *to cure,* गुप्, *to despise,* तिज्, *to forbea*
बध्, *to reproach,* मान्, *to judge,* दान्, *to cut,* शान्, *to sharpen,* see th
Optative Verbs like which they are conjugated.

For the irregulars व्रज्, *to go,* क्षप्, *to explain,* गम्, *to go,* गुह्, *t*
hide, दृश् *to see,* and भू, *to be,* (whence the first conjugation takes it
name (भ्वादि) see the Anomalous Verbs.

There are no verbs of this conjugation ending with ऋ, ॠ, or औ
and only one, a deponent, ending with ओ ; as, ओ—ङ, *to resolve*
Pres. ओयते, &c.

The primitive verbs of this conjugation are about one thousand, full
one half of the verbs in the language.

SECOND CONJUGATION.

The second Conjugation has all the terminations united immediately with the root according to the rules of Permutation; as, द्विष् *to hate*, द्वेष्टि, द्विष्टे.

A penultimate vowel requires *guṇa*, as in the first conjugation; as, लिह् (प) *to lick*, लेढि. दुह् (प) *to milk*, दोग्धि. It is only in the *singular* numbers of the first three tenses, and the first persons dual and plural of the imperative of the *active voice* that *guṇa* is required: the second person singular of the imperative active must be excluded from this rule, and the first persons of the imperative middle, included.

A final vowel requires *guṇa*, excepting उ, which requires *vriddhi;* as, वी (प) *to shine*, वेति. यु (प) *to praise*, यौति. This rule, like the preceding, applies only to the first three tenses singular of the active voice, &c.; and in these the first person singular of the imperfect, and all the first persons of the imperative, change the ए to अय, and the औ to आव.

Roots with the characteristic य, insert ई before a consonant, and have two forms in the third singular of the Imperfect; as, रुद् (प, य) *to weep*, रोदिति; अरोदत् or अरोदीत्.

Verbs with a final आ, and द्विष् (प, आ, औ) *to envy*, have two forms in the third plural of the Imperfect; as, पा (प) *to preserve*, अपान्, अपुः.

Roots with the characteristic अ being considered reduplicated, are inflected like the third conjugatio

ACTIVE VOICE.

द्विष् (उ, औ, अ) *to envy, to hate.*

INDICATIVE MOOD.

PRESENT TENSE.

	Singular.	Dual.	Plural.
3.	द्वेष्टि	द्विष्टः	द्विषन्ति
2.	द्वेक्षि	द्विष्ठः	द्विष्ठ
1.	द्वेष्मि	द्विष्वः	द्विष्मः

IMPERFECT TENSE.

	Singular.	Dual.	Plural.
3.	अद्वेट्	अद्विष्टां	अद्विषन्, अद्विषुः
2.	अद्वेट्	अद्विष्टं	अद्विष्ट
1.	अद्वेषं	अद्विष्व	अद्विष्म

IMPERATIVE MOOD.

	Singular.	Dual.	Plural.
3.	द्वेष्टु	द्विष्टां	द्विषन्तु
2.	द्विड्ढि	द्विष्टं	द्विष्ट
1.	द्वेषाणि	द्वेषाव	द्वेषाम

POTENTIAL MOOD.

	Singular.	Dual.	Plural.
3.	द्विष्यात्	द्विष्यातां	द्विष्युः
2.	द्विष्याः	द्विष्यातं	द्विष्यात
1.	द्विष्यां	द्विष्याव	द्विष्याम

The other parts are common to all the conjugations alike, and are added simply to make this fact plain to the learner, and to afford variety of illustration.

PERFECT TENSE.

	Singular.	Dual.	Plural.
3.	दिद्वेष	दिद्विषतुः	दिद्विषुः
2.	दिद्वेषिथ, दिद्वेष्ठ	दिद्विषथुः	दिद्विष
1.	दिद्वेष	दिद्विषिव	दिद्विषिम

FIRST FUTURE TENSE.

	Singular.	Dual.	Plural.
3.	द्वेष्टा	द्वेष्टारौ	द्वेष्टारः
2.	द्वेष्टासि	द्वेष्टास्थः	द्वेष्टास्थ
1.	द्वेष्टास्मि	द्वेष्टास्वः	द्वेष्टास्मः

SECOND FUTURE TENSE.

	Singular.	Dual.	Plural.
3.	द्वेक्ष्यति	द्वेक्ष्यतः	द्वेक्ष्यन्ति
2.	द्वेक्ष्यसि	द्वेक्ष्यथः	द्वेक्ष्यथ
1.	द्वेक्ष्यामि	द्वेक्ष्यावः	द्वेक्ष्यामः

INDEFINITE.

	Singular.	Dual.	Plural.
3.	अद्विक्षत्	अद्विक्षतां	अद्विक्षन्
2.	अद्विक्षः	अद्विक्षतं	अद्विक्षत
1.	अद्विक्षं	अद्विक्षाव	अद्विक्षाम

PRECATIVE MOOD.

	Singular.	Dual.	Plural.
3.	द्विष्यात्	द्विष्यास्तां	द्विष्यासुः
2.	द्विष्याः	द्विष्यास्तं	द्विष्यास्त
1.	द्विष्यासं	द्विष्यास्व	द्विष्यास्म

SUBJUNCTIVE MOOD.

	Singular.	Dual.	Plural.
3.	अद्वेक्ष्यत्	अद्वेक्ष्यतां	अद्वेक्ष्यन्
2.	अद्वेक्ष्यः	अद्वेक्ष्यतं	अद्वेक्ष्यत
1.	अद्वेक्ष्यं	अद्वेक्ष्याव	अद्वेक्ष्याम

Infinitive Mood, द्वेष्टुं.

PARTICIPLES.

			Mas.	Fem.	Neut.
Present,	द्विषत्	Nom.	द्विषन्	द्विषन्ती,	द्विषत्
Perfect,	दिद्विष्वस्	Nom.	दिद्विष्वान्	दिद्विषुषी,	दिद्विष्व
Future,	द्वेक्ष्यत्	Nom.	द्वेक्ष्यन्	द्वेक्ष्यन्ती	द्वेक्ष्यत्
Indef.	द्विष्टवत्	Nom.	द्विष्टवान्	द्विष्टवती,	द्विष्टवत्

MIDDLE VOICE.

INDICATIVE MOOD.

PRESENT TENSE.

	Singular.	Dual.	Plural.
3.	द्विष्टे	द्विषाते	द्विषते
2.	द्विक्षे	द्विषाथे	द्विड्ढ्वे
1.	द्विषे	द्विष्वहे	द्विष्महे

IMPERFECT TENSE.

	Singular.	Dual.	Plural.
3.	अद्विष्ट	अद्विषातां	अद्विषत
2.	अद्विष्ठाः	अद्विषाथां	अद्विड्ढ्वं
1.	अद्विषि	अद्विष्वहि	अद्विष्महि

IMPERATIVE MOOD.

	Singular.	Dual.	Plural.
3.	द्विष्टां	द्विषातां	द्विषतां
2.	द्विक्ष्व	द्विषाथां	द्विड्ढ्वं
1.	द्वेषै	द्वेषावहै	द्वेषामहै

POTENTIAL MOOD.

	Singular.	Dual.	Plural.
3.	द्विषीत	द्विषीयातां	द्विषीरन्
2.	द्विषीथाः	द्विषीयाथां	द्विषीध्वं
1.	द्विषीय	द्विषीवहि	द्विषीमहि

PERFECT TENSE.

	Singular.	Dual.	Plural.
3.	दिद्विषे	दिद्विषाते	दिद्विषिरे
2.	दिद्विषिषे	दिद्विषाथे	दिद्विषिढ्वे, ध्वे
1.	दिद्विषे	दिद्विषिवहे	दिद्विषिमहे

FIRST FUTURE TENSE.

	Singular.	Dual.	Plural.
3.	द्वेष्टा	द्वेष्टारौ	द्वेष्टारः
2.	द्वेष्टासे	द्वेष्टासाथे	द्वेष्टाध्वे
1.	द्वेष्टाहे	द्वेष्टास्वहे	द्वेष्टास्महे

SECOND FUTURE TENSE.

	Singular.	Dual.	Plural.
3.	द्वेक्ष्यते	द्वेक्ष्येते	द्वेक्ष्यन्ते
2.	द्वेक्ष्यसे	द्वेक्ष्येथे	द्वेक्ष्यध्वे
1.	द्वेक्ष्ये	द्वेक्ष्यावहे	द्वेक्ष्यामहे

INDEFINITE.

	Singular.	Dual.	Plural.
3.	अदिक्षत	अदिक्षातां	अदिक्षन्त
2.	अदिक्षथाः	अदिक्षाथां	अदिक्षध्वं
1.	अदिक्षि	अदिक्षावहि	अदिक्षामहि

PRECATIVE MOOD.

	Singular.	Dual.	Plural.
3.	धिक्षीष्ट	धिक्षीयास्तां	धिक्षीरन्
2.	धिक्षीष्ठाः	धिक्षीयास्थां	धिक्षीध्वं
1.	धिक्षीय	धिक्षीवहि	धिक्षीमहि

SUBJUNCTIVE MOOD.

	Singular.	Dual.	Plural.
3.	अधेक्ष्यत	अधेक्ष्येतां	अधेक्ष्यन्त
2.	अधेक्ष्यथाः	अधेक्ष्येथां	अधेक्ष्यध्वं
1.	अधेक्ष्ये	अधेक्ष्यावहि	अधेक्ष्यामहि

Infinitive Mood, देग्धुं.

PARTICIPLES.

Present, दिहान (नः ना नं) दिवेहिम (मः मा मं)

Perfect, दिदिहान (नः ना नं)

Future, धिक्ष्यमाण (णः णा णं)

Indef. दिग्धवत् (वान् वती वत्) दिग्ध्वा &c.

SYNOPSIS OF THE SECOND CONJUGATION OF VERBS IN THE THREE VOICES.

Indicative.	Active.	Middle.	Passive.
Present,	द्वेष्टि	द्विष्टे	द्विष्यते
Imperfect,	अद्वेट्	अद्विष्ट	अद्विष्यत
Perfect,	दिद्वेष	दिद्विषे	दिद्विषे
1st Future,	द्वेष्टा	द्वेष्टा	द्वेष्टा
2nd Future,	द्वेक्ष्यति	द्वेक्ष्यते	द्वेक्ष्यते
Indefinite,	अद्विक्षत्	अद्विक्षत	अद्वेषि
Imperative,	द्वेष्टु	द्विष्टां	द्विष्यतां
Potential,	द्विष्यात्	द्विषीत	द्विष्येत
Precative,	द्विष्यात्	द्विक्षीष्ट	द्विक्षीष्ट
Subjunctive,	अद्वेक्ष्यत्	अद्वेक्ष्यत	अद्वेक्ष्यत
Infinitive,	द्वेष्टुं	द्वेष्टुं	द्वेष्टुं
Participles, pres.	द्विषत्	द्विषाण	द्विष्यमाण
Perfect,	दिद्विष्वस्	दिद्विषाण	दिद्विषाण
Future,	द्वेक्ष्यत्	द्वेक्ष्यमाण	द्वेक्ष्यमाण
Indefinite,	द्विष्टवत्	द्विष्टवत्	द्विष्ट

Indeclinable, pres. द्वेषंद्वेषं.

Indeclinable, past. द्विष्ट्वा प्रद्विष्य

Adjectival, द्वेष्टव्य, द्वेषणीय, द्वेष्य

Reflective. दिद्विक्षिष

Verbs of the second conjugation, in the Present and its formative far more difficult to conjugate than those of the first, on accou the changes produced in the final letters by the rules of permuta We shall, therefore, supply such examples as will serve to illus the rules, and under these arrange all the regular verbs belon to this conjugation; others which are irregular will be found am the Anomalous verbs.

1. *Common Verbs.*

दुह् (अ, स, औ) *to milk.*

	Present.	Past.	Future.
Active,	दोग्धि	दुदोह	दोग्धा.

Present.

	Sing.	Dual.	Plural.
3.	दोग्धि,	दुग्धः,	दुहन्ति
2.	धोक्षि,	दुग्धः	दुग्ध
1.	दोह्मि,	दुह्वः	दुह्मः

Imperfect.

	Sing.	Dual.	Plural.
3.	अधोक्	अदुग्धां	अदुहन्
2.	अधोक्	अदुग्धं	अदुग्ध
1.	अदोहं	अदुह्व	अदुह्म

Imperative.

	Sing.	Dual.	Plural.
3.	दोग्धु	दुग्धां	दुहन्तु
2.	दुग्धि	दुग्धं	दुग्ध
1.	दोहानि	दोहाव	दोहाम

Potential.

	Sing.	Dual.	Plural.
3.	दुह्यात्	दुह्यातां	दुह्युः
2.	दुह्याः	दुह्यातं	दुह्यात
1.	दुह्यां	दुह्याव	दुह्याम

	Present.	Past.	Future.
Middle,	दुग्धे,	दुदुहे,	दोग्धा.

Present.

	Sing.	Dual.	Plural.
3.	दुग्धे	दुहाते	दुहते
2.	धुक्षे	दुहाथे	धुग्ध्वे
1.	दुहे	दुह्वहे	दुह्महे

Imperfect.

	Sing.	Dual.	Plural.
3.	अदुग्ध	अदुहातां	अदुहत.
2.	अदुग्धाः	अदुहाथां	अधुग्ध्वं
1.	अदुहि	अदुह्वहि	अदुह्महि

Imperative.

	Sing.	Dual.	Plural.
3.	दुग्धां	दुहातां	दुहतां
2.	धुक्ष्व	दुहाथां	धुग्ध्वं
1.	दोहै	दोहावहै	दोहामहै

Potential.

	Sing.	Dual.	Plural.
3.	दुहीत	दुहीयातां	दुहीरन्
2.	दुहीथाः	दुहीयाथां	दुहीध्वं
1.	दुहीय	दुहीवहि	दुहीमहि

So conjugate दिह् (स, अ, औ) *to plaster*, Pres. देग्धि, दिग्धे, Past. दिदेह, दिदिहे, Future. देग्धा

लिह् (अ, वे, उ) *to lick.*

Present. Past. Future.

—Active, लेढि, लिलेह, लेढा.

Present.			Imperfect.		
Sing.	Dual.	Plural.	Sing.	Dual.	Plural.
3. लेढि	लीढः	लिहन्ति	अलेट्	अलीढां	अलिहन्
2. लेक्षि	लीढः	लीढ	अलेट्	अलीढं	अलीढ
1. लेह्मि	लिह्वः	लिह्मः	अलेहं	अलिह्व	अलिह्म

Imperative.			Potential.		
3. लेढु	लीढां	लिहन्तु	लिह्यात्	लिह्यातां	लिह्युः
2. लीढि	लीढं	लीढ	लिह्याः	लिह्यातं	लिह्यात
1. लेहानि	लेहाव	लेहाम	लिह्यां	लिह्याव	लिह्याम

Middle, लीढे, लिलिहे, लेढा.

Present.			Imperfect.		
3. लीढे	लिहाते	लिहते	अलीढ	अलिहातां	अलिहत
2. लिक्षे	लिहाथे	लीढ्वे	अलीढाः	अलिहाथां	अलीढ्वं
1. लिहे	लिह्वहे	लिह्महे	अलिहि	अलिह्वहि	अलिह्महि

Imperative.			Potential.		
3. लीढां	लिहातां	लिहतां	लिहीत	लिहीयातां	लिहीरन्
2. लिक्ष्व	लिहाथां	लीढ्वं	लिहीथाः	लिहीयाथां	लिहीध्वं
1. लेहै	लेहावहै	लेहामहै	लिहीय	लिहीवहि	लिहीमहि

स्तु (अ, स) *to praise.* Active, स्तौति, तुष्टाव, स्तोता.

Present.			Imperfect.		
3. स्तौति	स्तुतः	स्तुवन्ति	अस्तौत्	अस्तुतां	अस्तुवन्
2. स्तौषि	स्तुथः	स्तुथ	अस्तौः	अस्तुतं	अस्तुत
1. स्तौमि	स्तुवः	स्तुमः	अस्तवं	अस्तुव	अस्तुम

Imperative.			Potential.		
3. स्तौतु	स्तुतां	स्तुवन्तु	स्तुयात्	स्तुयातां	स्तुयुः
2. स्तुहि	स्तुतं	स्तुत	स्तुयाः	स्तुयातं	स्तुयात
1. स्तवानि	स्तवाव	स्तवाम	स्तुयां	स्तुयाव	स्तुयाम

Middle, स्तुते, तुष्टुवे, स्तोता.

Present.			Imperfect.		
Sing	Dual.	Plural.	Sing.	Dual.	Plural
3. स्तुते	स्तुवाते	स्तुवते	अस्तुत	अस्तुवातां	अस्तुवत
2. स्तुषे.	स्तुवाथे	स्तुध्वे	अस्तुथाः	अस्तुवाथां	अस्तुध्वं
1. स्तुवे	स्तुवहे	स्तुमहे	अस्तुवि	अस्तुवावहि	अस्तुवाम

Imperative.			Potential.		
3. स्तुतां	स्तुवातां	स्तुवतां	स्तुवीत	स्तुवीयातां	स्तुवीरन्
2. स्तुष्व	स्तुवाथां	स्तुध्वं	स्तुवीथाः	स्तुवीयाथां	स्तुवीध्वं
1. स्तुवै	स्तुवावहै	स्तुवामहै	स्तुवीय	स्तुवीवहि	स्तुवीमहि

The other parts being simple and regular, require no elucidation

The above स्तु with तु, *to injure*, णु, *to praise*, and रु, *to sound*, have t forms in the persons where guṇa is admitted, as in addition to t above regular form they make, Prest. स्तवीति. Imp. अस्तवीत्. Imp स्तवीतु.

So conjugate the following in the active voice only.

Root.		Meaning.	Present.	Past.	Future.
कु	(लु)	*to sound*	कौति,	चुकाव	कोता
क्षु	(लु)	*to sneeze,*	क्षौति	चुक्षाव	क्षविता
क्ष्णु	(लु)	*to whet,*	क्ष्णौति	चुक्ष्णाव	क्ष्णविता
णु	(लु)	*to praise,*	नौति	नुनाव	नोता नविता
तु	(लु)	*to injure,*	तौति	तुताव	तोता तविता
द्यु	(लु)	*to go before,*	द्यौति	दुद्याव	द्योता
यु	(लु)	*to mix,*	यौति	युयाव	योता
रु	(लु)	*to sound,*	रौति	रुराव	रोता रविता
षु	(लु)	*to bring forth*	सौति,	सुषाव,	सोता
स्नु	(लु)	*to distil,*	स्नौति	सुष्णाव	स्नविता

And ह्नु (लु) *to secrete*, ह्नुते, जुह्नुवे, ह्नोता, in the middle voice only.

2. *Active Verbs.*

Pres. Past. Future.
पा-ल, *to preserve*, पाति, पपौ, पाता.

	Present.			Imperfect.		
	Sing.	Dual.	Plural.	Sing.	Dual.	Plural.
3.	पाति	पातः	पान्ति	अपात्	अपातां	अपान् अपुः
2.	पासि	पाथः	पाथ	अपाः	अपातं	अपात
1.	पामि	पावः	पामः	अपां	अपाव	अपाम

	Imperative.			Potential.		
3.	पातु	पातां	पान्तु	पायात्	पायातां	पायुः
2.	पाहि	पातं	पात	पायाः	पायातं	पायात
1.	पानि	पाव	पाम	पायां	पायाव	पायाम

So conjugate the following verbs.

Root.	Meaning.	Present.	Past.	Future.
ख्या (ल)	*to relate,*	ख्याति	चख्यौ	ख्याता
त्रा (ल)	*to save,*	त्राति	तत्रौ	त्राता
दा (ल)	*to cut,*	दाति	ददौ	दाता
द्रा (ल)	*to sleep, run away,*	द्राति	दद्रौ	द्राता
प्सा (ल)	*to eat,*	प्साति	पप्सौ	प्साता
भा (ल)	*to be splendid,*	भाति	बभौ	भाता
मा (ल)	*to measure,*	माति	ममौ	माता
या (ल)	*to go,*	याति	ययौ	याता
रा (ल)	*to give,*	राति	ररौ	राता
ला (ल)	*to get,*	लाति	ललौ	लाता
वा (ल)	*to blow,*	वाति	ववौ	वाता
श्रा (ल)	*to cook,*	श्राति	शश्रौ	श्राता
स्ना (ल)	*to bathe,*	स्नाति	सस्नौ	स्नाता

वी (ल) *to go, throw, conceive,* वेति, विवाय, वेता.

	Present.			Imperfect.		
3.	वेति	वीतः	वियन्ति	अवेत्	अवीतां	अवियन्
2.	वेषि	वीथः	वीथ	अवेः	अवीतं	अवीत
1.	वेमि	वीवः	वीमः	अवियं	अवीव	अवीम

	Imperative.			Potential.		
	Sing.	Dual.	Plural.	Sing.	Dual.	Plural.
3.	वेतु	वीतां	वियन्तु	वीयात्	वीयातां	वीयुः
2.	वीहि	वीतं	वीत	वीयाः	वीयातं	वीयात
1.	वियानि	वियाव	वियाम	वीयां	वीयाव	वीयाम

	Present.	Past.	Future.
रुद् (अ, प) *to weep, to cry,*	रोदिति,	अरोद,	रोदिता.

	Present.			Imperfect.		
3.	रोदिति	रुदितः	रुदन्ति	अरोदत्,-दीत्	अरुदितां	अरुदन्
2.	रोदिषि	रुदिथः	रुदिथ	अरोदः,-दीः	अरुदितं	अरुदित
1.	रोदिमि	रुदिवः	रुदिमः	अरोदं	अरुदिव	अरुदिम

	Imperative.			Potential.		
3.	रोदितु	रुदितां	रुदन्तु	रुद्यात्	रुद्यातां	रुद्युः
2.	रुदिहि	रुदितं	रुदित	रुद्याः	रुद्यातं	रुद्यात
1.	रोदानि	रोदाव	रोदाम	रुद्यां	रुद्याव	रुद्याम

So अन् (लु, प) *to breathe, to live,* जक्ष् (लु, प, अ) *to eat, to laugh,* श्वस् (लु, प) *to breathe,* स्वप् (लु, प, अ, नि) *to sleep.*

शास् (अ,) *to rule or govern,* शास्ति, शशास, शासिता.

	Present.			Imperfect.		
3.	शास्ति	शिष्टः	शासति	अशात्	अशिष्टां	अशासुः
2.	शास्सि	शिष्ठः	शिष्ठ	अशात्	अशिष्टं	अशिष्ट
1.	शास्मि	शास्वः	शास्मः	अशासं	अशास्व	अशास्म

	Imperative.			Potential.		
3.	शास्तु	शिष्टां	शासतु	शास्यात्	शास्यातां	शास्युः
2.	शाधि	शिष्टं	शिष्ट	शास्याः	शास्यातं	शास्यात
1.	शासानि	शासाव	शासाम	शास्यां	शास्याव	शास्याम

सस् (लु, प) *to sleep,* सस्ति, ससास, ससिता.

Pres.	सस्ति	सस्तः	ससन्ति	Imp.	असत्	असस्तां	अससन्
Imper.	सस्तु	सस्तां	ससन्तु	Pot.	सस्यात्	सस्यातां	सस्युः

	Present.	Past.	Future.
चकास् (लु, म, ल) *to shine*,	चकास्ति,	चकासाञ्चकार,	चकासिता.

Pres.	चकास्ति	चकास्तः	चकासति	Imp.	अचकात्	अचकास्तां	अचकासुः
Imper.	चकास्तु	चकास्तां	चकासतु	Pot.	चकास्यात्	चकास्यातां	चकास्युः

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3. *Deponent Verbs.*

	Present.	Past.	Future.
दीधी (ङ, लु, म, र) *to shine*,	दीधीते,	दीध्यांचक्रे,	दीधिता.

	Present.			Imperfect.		
	Sing.	Dual.	Plural.	Sing.	Dual.	Plural.
3.	दीधीते	दीध्याते	दीध्यते	अदीधीत	अदीध्यातां	अदीध्यत
2.	दीधीषे	दीध्याथे	दीधीध्वे	अदीधीथाः	अदीध्याथां	अदीधीध्वं
1.	दीध्ये	दीधीवहे	दीधीमहे	अदीधी	अदीधीवहि	अदीधीमहि

	Imperative.			Potential.		
3.	दीधीतां	दीध्यातां	दीध्यतां	दीधीत	दीधीयातां	दीधीरन्
2.	दीधीष्व	दीध्याथां	दीधीध्वं	दीधीथाः	दीधीयाथां	दीधीध्वं
1.	दीध्यै	दीध्यावहै	दीध्यामहै	दीधीय	दीधीवहि	दीधीमहि

So also वेवी (ल, ङ) *to shine*, वेवीते, वेव्यांचक्रे, वेविता.

षू (लु, म, र, ङ) *to bring forth*, सूते, सुषुवे, सोता or सविता.

	Present.			Imperfect.		
3.	सूते	सुवाते	सुवते	असूत	असुवातां	असुवत
2.	सूषे	सुवाथे	सूध्वे	असूथाः	असुवाथां	असूध्वं
1.	सुवे	सूवहे	सूमहे	असुवि	असुवावहि	असुवामहि

	Imperative.			Potential.		
3.	सूतां	सुवातां	सुवतां	सुवीत	सुवीयातां	सुवीरन्
2.	सूष्व	सुवाथां	सूध्वं	सुवीथाः	सुवीयाथां	सुवीध्वं
1.	सुवै	सुवावहै	सुवामहै	सुवीय	सुवीवहि	सुवीमहि

ईड् (ल, ङ) *to praise*, ईट्टे, ईडांचक्रे, ईडिता.

	Present.			Imperfect.		
3.	ईट्टे	ईडाते	ईडते	ऐट्ट	ऐडातां	ऐडत
2.	ईडिषे	ईडाथे	ईडिध्वे	ऐट्ठाः	ऐडाथां	ऐड्ढ्वं ऐडिध्वं
1.	ईडे	ईड्वहे	ईड्महे	ऐडि	ऐड्वहि	ऐड्महि

	Imperative.			Potential.	
Sing.	Dual.	Plural.	Sing.	Dual.	Plur
3. ईष्टां	ईडातां	ईडतां	ईडीत	ईडीयातां	ईडी
2. ईडिष्व	ईडाथां	ईडिध्वं	ईडीथाः	ईडीयाथां	ईडी
1. ईडै	ईडावहै	ईडामहै	ईडीय	ईडीवहि	ईडी

So ईश् (लु, ङ) *to rule*, ईष्टे, ईशाञ्चक्रे, ईशिता.

Pres.	ईष्टे,	ईशाते,	ईशते.	Imp.	एष्ट	ऐशातां	ऐशत
Imper.	ईष्टां	ईशातां	ईशतां	Pot.	ईशीत	ईशीयातां	ईशी

ईर् (लु, ङ) *to go, to shake*, ईर्ते, ईराञ्चक्रे, ईरिता.

	Present.			Imperfect.	
3. ईर्ते	ईराते	ईरते	ऐर्त	ऐरातां	ऐरत
2. ईर्षे	ईराथे	ईर्ध्वे	ऐर्थाः	ऐराथां	ऐर्ध्वं
1. ईरे	ईर्वहे	ईर्महे	ऐरि	ऐर्वहि	ऐर्महि

	Imperative.			Potential.	
3. ईर्तां	ईरातां	ईरतां	ईरीत	ईरीयातां	ईरीरन्
2. ईर्ष्व	ईराथां	ईर्ध्वं	ईरीथाः	ईरीयाथां	ईरीध्वं
1. ईरै	ईरावहै	ईरामहै	ईरीय	ईरीवहि	ईरीम

आस् (लु, ङ, जि) *to set*, आस्ते, आसांचक्रे, आसिता.

	Present.			Imperfect.	
3. आस्ते	आसाते	आसते	आस्त	आसातां	आसत
2. आस्से	आसाथे	आध्वे	आस्थाः	आसाथां	आध्वं
1. आसे	आस्वहे	आस्महे	आसि	आस्वहि	आस्महि

	Imperative.			Potential.	
3. आस्तां	आसातां	आसतां	आसीत	आसीयातां	आसीरन्
2. आस्स्व	आसाथां	आध्वं	आसीथाः	आसीयाथां	आसीध्वं
1. आसै	आसावहै	आसामहै	आसीय	आसीवहि	आसीम

So वस् (लु, ङ) *to clothe*, वस्ते, ववसे, वसिता or वस्ता.

Pres.	वस्ते	वसाते	वसते	Imp.	अवस्त	अवसातां	अवसत
Imper.	वस्तां	वसातां	वसतां	Pot.	वसीत	वसीयातां	वसीरन्,

पृच् (अ, क, ई) *to mix, to coalesce*, पृक्ते, पपृचे, पर्चिता.

	Present.			Imperfect.		
	Sing.	Dual.	Plural.	Sing.	Dual.	Plural.
3.	पृक्ते	पृचाते	पृचते	अपृक्त	अपृचातां	अपृचत
2.	पृक्षे	पृचाथे	पृग्ध्वे	अपृक्थाः	अपृचाथां	अपृग्ध्वं
1.	पृचे	पृच्वहे	पृच्महे	अपृचि	अपृच्वहि	अपृच्महि

	Imperative.			Potential.		
3.	पृक्तां	पृचातां	पृचतां	पृचीत	पृचीयातां	पृचीरन्
2.	पृक्ष्व	पृचाथां	पृग्ध्वं	पृचीथाः	पृचीयाथां	पृचीध्वं
1.	पर्च	पर्चावहै	पर्चामहै	पृचीय	पृचीवहि	पृचीमहि

So वृज् (अ, क, ई) *to abandon*, वृक्ते, ववृजे, वर्जिता.

पिज् (क, अ, इ) *to paint*, पिंक्ते, पिपिञ्जे, पिञ्जिता.

	Present.			Imperfect.		
3.	पिंक्ते	पिंजाते	पिंजते	अपिंक्त	अपिंजातां	अपिंजत
2.	पिंक्षे	पिंजाथे	पिंग्ध्वे	अपिंक्थाः	अपिंजाथां	अपिंग्ध्वं
1.	पिंजे	पिंज्वहे	पिंज्महे	अपिंजि	अपिंज्वहि	अपिंज्महि

	Imperative.			Potential.		
3.	पिंक्तां	पिंजातां	पिंजतां	पिंजीत	पिंजीयातां	पिंजीरन्
2.	पिंक्ष्व	पिंजाथां	पिंग्ध्वं	पिंजीथाः	पिंजीयाथां	पिंजीध्वं
1.	पिंजै	पिंजावहै	पिंजामहै	पिंजीय	पिंजीवहि	पिंजीमहि

So conjugate णिज् (अ, क, इ) *to purify*, निंक्ते निनिंजे निंजिता.
शिज् (अ, क, इ) *to tinkle*, शिंक्ते शिशिंजे शिंजिता.

णिस् (अ, क, इ) *to kiss*, निंस्ते निनिंसे निंसिता is nearly the same.

Pres.	निंस्ते	निंसाते	निंसते	Imp.	अनिंस्त	अनिंसातां	अनिंसत
Imper.	निंस्तां	निंसातां	निंसतां	Pot.	निंसीत	निंसीयातां	निंसीरन्

So कस् (अ, क, इ) *to go, to govern*, कंस्ते, चकंसे, कंसिता.

For the irregulars of this conjugation—अधी, *to read,* ऊर्णु, *to*
अस्, *to be,* इ, *to go,* अद्, *eat,* (whence the name अदादि), चक्ष्, *to*
जागृ, *to awake,* दरिद्रा, *to be poor,* ब्रू and वच्, *to speak,* रुद्, *to cl*
वश्, *to desire,* विद्, *to know,* शी, *to lie down,* हन्, *to kill*—see
anomalous Verbs.

There are about seventy Primitives of this conjugation.

THIRD CONJUGATION.

The third Conjugation has the first syllable of
root reduplicated, and the last united with the
ferent terminations, as in the preceding conjugatio

It has इ for the reduplication of ऋ, a short for
long vowel, a smooth for a rough consonant, च for
and ज for ह; as, भृ (कि· ज) *to nourish,* बिभर्त्ति, भी (f
to fear, बिभेति. कित् (कि) *to know,* चिकेत्ति. हु (कि)
sacrifice, जुहोति.

A penultimate vowel requires *guṇa* also a fin
vowel whether long or short, in the same instanc
as in the preceding conjugation.

In the 3rd person plural of the Imperfect, th
final vowel requires *guṇa* and the termination अन् i
changed to उः; as, अबिभरुः, &c. in the third pe
son plural of the present, न् is dropped [illegible] बिभ्रति an
not बिभ्रन्ति.

ACTIVE VOICE.

INDICATIVE MOOD.

PRESENT TENSE.

	Singular.	Dual.	Plural.
3.	बिभर्त्ति	बिभृतः	बिभ्रति
2.	बिभर्षि	बिभृथः	बिभृथ
1.	बिभर्मि	बिभृवः	बिभृमः

IMPERFECT TENSE.

	Singular.	Dual.	Plural.
3.	अबिभः	अबिभृतां	अबिभरुः
2.	अबिभः	अबिभृतं	अबिभृत
1.	अबिभरं	अबिभृव	अबिभृम

IMPERATIVE MOOD.

	Singular.	Dual.	Plural.
3.	बिभर्त्तु	बिभृतां	बिभ्रतु
2.	बिभृहि	बिभृतं	बिभृत
1.	बिभराणि	बिभराव	बिभराम

POTENTIAL MOOD.

	Singular.	Dual.	Plural.
3.	बिभृयात्	बिभृयातां	बिभृयुः
2.	बिभृयाः	बिभृयातं	बिभृयात
1.	बिभृयां	बिभृयाव	बिभृयाम

PERFECT.

	Singular.	Dual.	Plural.
3.	बभार	बभ्रतुः	बभ्रुः
2.	बभर्थ	बभ्रथुः	बभ्र
1.	बभार बभर	बभृव	बभृम

FIRST FUTURE.

	Singular.	Dual.	Plural,
3.	भर्त्ता	भर्त्तारौ	भर्त्तारः
2.	भर्त्तासि	भर्त्तास्थः	भर्त्तास्थ
1.	भर्त्तास्मि	भर्त्तास्वः	भर्त्तास्मः

SECOND FUTURE.

	Singular.	Dual.	Plural.
3.	भरिष्यति	भरिष्यतः	भरिष्यन्ति
2.	भरिष्यसि	भरिष्यथः	भरिष्यथ
1.	भरिष्यामि	भरिष्यावः	भरिष्यामः

INDEFINITE.

	Singular.	Dual.	Plural.
3.	अभार्षीत्	अभार्ष्टां	अभार्षुः
2.	अभार्षीः	अभार्ष्टं	अभार्ष्ट
1.	अभार्षं	अभार्ष्व	अभार्ष्म

PRECATIVE MOOD.

	Singular.	Dual.	Plural.
3.	भ्रियात्	भ्रियास्तां	भ्रियासुः
2.	भ्रियाः	भ्रियास्तं	भ्रियास्त
1.	भ्रियासं	भ्रियास्व	भ्रियास्म

SUBJUNCTIVE MOOD.

	Singular.	Dual.	Plural.
3.	अभरिष्यत्	अभरिष्यतां	अभरिष्यन्
2.	अभरिष्यः	अभरिष्यतं	अभरिष्यत
1.	अभरिष्यं	अभरिष्याव	अभरिष्याम

Infinitive Mood, भर्त्तुं.

PARTICIPLES.

Present,	बिभ्रत्	(त् ती त्)
Perfect,	बभृवस्	(वान् बभ्रुषी वत्)
Future,	भरिष्यत्	(न् ती त्)
Indef.	भृतवत्	(वान् वती वत्)

In like manner decline the active verbs.

	Present.	Past.	Future.
घृ (क्लि, र) *to leak, to shine,*	जिघर्त्ति	जघार	घर्त्ता
तुर् (क्लि, र) *to hurry,*	तुतोर्त्ति	तुतोर	तोरिता
पृ (क्लि) *to fill,*	पिपर्त्ति	पपार	पर्त्ता
सृ (क्लि, र) *to go,*	सिसर्त्ति	ससार	सर्त्ता
हृ (क्लि, र) *to ravish,*	जिहर्त्ति	जहार	हर्त्ता

MIDDLE VOICE.

INDICATIVE MOOD.

PRESENT TENSE.

	Singular.	Dual.	Plural.
3.	बिभृते	बिभ्राते	बिभ्रते
2.	बिभृषे	बिभ्राथे	बिभृध्वे
1.	बिभ्रे	बिभृवहे	बिभृमहे

IMPERFECT TENSE.

	Singular.	Dual.	Plural.
3.	अबिभृत	अबिभ्रातां	अबिभ्रत
2.	अबिभृथाः	अबिभ्राथां	अबिभृध्वं
1.	अबिभ्रि	अबिभृवहि	अबिभृमहि

IMPERATIVE MOOD.

	Singular.	Daul.	Plural.
3.	बिभृतां	बिभ्रातां	बिभ्रतां
2.	बिभृष्व	बिभ्राथां	बिभृध्वं
1.	बिभरै	बिभरावहै	बिभरामहै

POTENTIAL MOOD.

	Singular.	Dual.	Plural.
3.	बिभ्रीत	बिभ्रीयातां	बिभ्रीरन्
2.	बिभ्रीथाः	बिभ्रीयाथां	बिभ्रीध्वं
1.	बिभ्रीय	बिभ्रीवहि	बिभ्रीमहि

PERFECT.

	Singular.	Dual.	Plural.
3.	बभ्रे	बभ्राते	बभ्रिरे
2.	बभृषे	बभ्राथे	बभृध्वे
1.	बभ्रे	बभृवहे	बभृमहे

FIRST FUTURE.

	Singular.	Dual.	Plural.
3.	भर्त्ता	भर्त्तारौ	भर्त्तारः
2.	भर्त्तासे	भर्त्तासाथे	भर्त्ताध्वे
1.	भर्त्ताहे	भर्त्तास्वहे	भर्त्तास्महे

SECOND FUTURE.

	Singular.	Dual.	Plural.
3.	भरिष्यते	भरिष्येते	भरिष्यन्ते
2.	भरिष्यसे	भरिष्येथे	भरिष्यध्वे
1.	भरिष्ये	भरिष्यावहे	भरिष्यामहे

INDEFINITE.

	Singular.	Dual.	Plural.
3.	अभृत	अभृषातां	अभृषत
2.	अभृथाः	अभृषाथां	अभृढ्वं
1.	अभृषि	अभृष्वहि	अभृष्महि

PRECATIVE MOOD.

	Singular.	Dual.	Plural.
3.	भृषीष्ट	भृषीयास्तां	भृषीरन्
2.	भृषीष्ठाः	भृषीयास्थां	भृषीध्वं
1.	भृषीय	भृषीवहि	भृषीमहि

SUBJUNCTIVE MOOD.

	Singular.	Dual.	Plural.
3.	अभरिष्यत	अभरिष्येतां	अभरिष्यन्त
2.	अभरिष्यथाः	अभरिष्येथां	अभरिष्यध्वं
1.	अभरिष्ये	अभरिष्यावहि	अभरिष्यामहि

Infinitive Mood, भर्तुं.

PARTICIPLES.

Present,	बिभ्राण	(णः णा णं)
Perfect,	बभ्राण	(णः णा णं)
Future,	भरिष्यमाण	(णः णा णं)
Indefinite,	भृतवत्	(वत् वती वत)

SYNOPSIS OF THE THIRD CONJUGATION OF VERBS IN THE THREE VOICES.

Indicative.	Active.	Middle.	Passive.
Present,	बिभर्त्ति	बिभृते	भ्रियते
Imperfect,	अबिभः	अबिभृत	अभ्रियत
Perfect,	बभार	बभ्रे	बभ्रे
1st Future,	भर्त्ता	भर्त्ता	भर्त्ता
2nd Future,	भरिष्यति	भरिष्यते	भरिष्यते
Indefinite,	अभार्षीत्	अभृत	अभारि
Imperative,	बिभर्त्तु	बिभृतां	भ्रियतां
Potential,	बिभृयात्	बिभ्रीत	भ्रियेत
Precative,	भ्रियात्	भृषीष्ट	भृषीष्ट
Subjunctive,	अभरिष्यत्	अभरिष्यत	अभरिष्यत
Infinitive,	भर्त्तुं	भर्त्तुं	भर्त्तुं
Participles, pres.	बिभ्रत्	बिभ्राण	भ्रियमाण
Perfect,	बिभृवस्	बभ्राण	बभ्राण
Future,	भरिष्यत्	भरिष्यमाण	भरिष्यमाण
Indefinite,	भृतवत्	भृतवत्	भृत
Indeclinable, pres.	भारम्भारं		
Indeclinable, past,	भृत्वा प्रभृत्य		
Adjectival,	भर्त्तव्य भरणीय भृत्य		
Reflective,	बेभिम		

Verbs of the third conjugation are not numerous, we shall therefore, as they are rather difficult, give an account of them all.

1. *Common.*

	Pres.	Past.	Future.	
दा (ञि, अ, डु) *to give*. Active,	ददाति,	ददौ,	दाता.	*Past par.* दत्त.

Present. | **Imperfect.**

3. ददाति	दत्तः	ददति	अददात्	अदत्तां	अददुः अददन्
2. ददासि	दत्थः	दत्थ	अददाः	अदत्तं	अदत्त
1. ददामि	दद्वः	दद्मः	अददां	अदद्व	अदद्म

Imperative. | **Potential.**

3. ददातु	दत्तां	ददतु	दद्यात्	दद्यातां	दद्युः
2. देहि	दत्तं	दत्त	दद्याः	दद्यातं	दद्यात
1. ददानि	ददाव	ददाम	दद्यां	दद्याव	दद्याम

Middle, दत्ते, ददे, दाता.

Present. | **Imperfect.**

3. दत्ते	ददाते	ददते	अदत्त	अददातां	अददत
2. दत्से	ददाथे	दद्ध्वे	अदत्थाः	अददाथां	अदद्ध्वं
1. ददे	दद्वहे	दद्महे	अददि	अदद्वहि	अदद्महि

Imperative. | **Potential.**

3. दत्तां	ददातां	ददतां	ददीत	ददीयातां	ददीरन्
2. दत्स्व	ददाथां	दद्ध्वं	ददीथाः	ददीयाथां	ददीध्वं
1. ददै	ददावहै	ददामहै	ददीय	ददीवहि	ददीमहि

धा (ञि, अ, डु) *to have, to hold, to keep.*

Active, दधाति, दधौ, धाता. *Past par.* हित.

Present, | **Imperfect.**

3. दधाति	धत्तः	दधति	अदधात्	अधत्तां	अदधुः अदधन्
2. दधासि	धत्थः	धत्थ	अदधाः	अधत्तं	अधत्त
1. दधामि	दध्वः	दध्मः	अदधां	अदध्व	अदध्म

Imperative.			Potential.		
3. दधातु	धत्तां	दधतु	दध्यात्	दध्यातां	दध्युः
2. धेहि	धत्तं	धत्त	दध्याः	दध्यातं	दध्यात
1. दधानि	दधाव	दधाम	दध्यां	दध्याव	दध्याम

Middle, धत्ते, दधे, धाता.

Present.			Imperfect.		
3. धत्ते	दधाते	दधते	अधत्त	अदधातां	अदधत
2. धत्से	दधाथे	धद्धे	अधत्थाः	अदधाथां	अधद्धं
1. दधे	दध्वहे	दध्महे	अदधि	अदध्वहि	अदध्महि

Imperative.			Potential.		
3. धत्तां	दधातां	दधतां	दधीत	दधीयातां	दधीरन्
2. धत्स्व	दधाथां	धद्धं	दधीथाः	दधीयाथां	दधीध्वं
1. दधै	दधावहै	दधामहै	दधीय	दधीवहि	दधीमहि

विज् (णि, जु, ओ, इर्) *to separate, to distinguish.*

	Present.	Past.	Future.
Active,	वेवेक्ति,	विवेज,	वेक्ता.

Present.			Imperfect.		
3. वेवेक्ति	वेविक्तः	वेविजति	अवेवेक्	अवेविक्तां	अवेविजुः
2. वेवेक्षि	वेविक्थः	वेविक्थ	अवेवेक्	अवेविक्तं	अवेविक्त
1. वेवेज्मि	वेविज्वः	वेविज्मः	अवेविजं	अवेविज्व	अवेविज्म

Imperative.			Potential.		
3. वेवेक्तु	वेविक्तां	वेविजतु	वेविज्यात्	वेविज्यातां	वेविज्युः
2. वेविग्धि	वेविक्तं	वेविक्त	वेविज्याः	वेविज्यातं	वेविज्यात
1. वेविजानि	वेविजाव	वेविजाम	वेविज्यां	वेविज्याव	वेविज्याम

Middle, वेविक्ते, विविजे, वेक्ता.

Present.			Imperfect.		
3. वेविक्ते	वेविजाते	वेविजते	अवेविक्त	अवेविजातां	अवेविजत
2. वेविक्षे	वेविजाथे	वेविग्ध्वे	अवेविक्थाः	अवेविजाथां	अवेविग्ध्वं
1. वेविजे	वेविज्वहे	वेविज्महे	अवेविजि	अवेविज्वहि	अवेविज्महि

	Imperative.			Potential.		
3.	वेविक्तां	वेविजातां	वेविजतां	वेविजीत	वेविजीयातां	वेविजीरन्
2.	वेविग्धि	वेविजाथां	वेविग्ध्वं	वेविजीथाः	वेविजीयाथां	वेविजीध्वं
1.	वेवेजै	वेवेजावहै	वेवेजामहै	वेविजीय	वेविजीवहि	वेविजीमहि

So निज् (जि, अ, औ, इर) *to purify*, and विष् (जि, अ औ, अ) *to surround*, taking guṇa in the reduplicated letter.

2. *Actives.*

Pres. Past. Fut.
The active verbs हा (जि) *to leave*, जहाति, जहौ, हाता is thus conjugated.

Pres.	जहाति	जहीतः	जहति	Imp.	अजहात्	अजहीतां	अजहुः &c.
Imper.	जहातु	जहीतां	जहतु	Pot.	जह्यात्	जह्यातां	जह्युः

It has three forms in the 2nd person singular of the Imperative; as, जहीहि, जहिहि, जहाहि.

In the du[...] nals of हा and भी [...] r बिभितः

[...] (जि) *to fear*, बिभेति, बिभाय, भेता.

	Present.			Imperfect.		
3.	बिभेति	बिभीतः	बिभ्यति	अबिभेत्	अबिभीतां	अबिभयुः
2.	बिभेषि	बिभीथः	बिभीथ	अबिभेत्	अबिभीतं	अबिभीत
1.	बिभेमि	बिभीवः	बिभीमः	अबिभयं	अबिभीव	अबिभीम

	Imperative.			Potential.		
3.	बिभेतु	बिभीतां	बिभ्यतु	बिभीयात्	बिभीयातां	बिभीयुः
2.	बिभीहि	बिभीतं	बिभीत	बिभीयाः	बिभीयातं	बिभीयात
1.	बिभयानि	बिभयाव	बिभयाम	बिभीयां	बिभीयाव	बिभीयाम

So ह्री (जि) *to be ashamed*, जिह्रेति, जिह्राय, ह्रेता.

Present. Past. Future.

हु (ज्हि) *to sacrifice*, जुहोति, जुहाव, होता.

	Present.			Imperfect.		
3.	जुहोति	जुहुतः	जुह्वति	अजुहोत्	अजुहुतां	अजुहवुः
2.	जुहोषि	जुहुथः	जुहुथ	अजुहोः	अजुहुतं	अजुहुत
1.	जुहोमि	जुहुवः	जुहुमः	अजुहवं	अजुहुव	अजुहुम

	Imperative.			Potential.		
3.	जुहोतु	जुहुतां	जुह्वतु	जुहुयात्	जुहुयातां	जुहुयुः
2.	जुहुधि	जुहुतं	जुहुत	जुहुयाः	जुहुयातं	जुहुयात
1.	जुहवानि	जुहवाव	जुहवाम	जुहुयां	जुहुयाव	जुहुयाम *

* The conjugation is called ह्वादि or जुहोत्यादि from this verb.

धन् (ज्लि) *to yield, produce*, दधन्ति, दधान, धनिता.

Pres.	दधन्ति	दधन्तः	दधनति	Imp.	अदधन्	अदधन्तां	अदधनन्
Imper.	दधन्तु	दधन्तां	दधनतु	Pot.	दधन्यात्	दधन्यातां	दधन्युः

धिष् (ज्लि चौ) *to sound*, दिधेष्टि, दिधेष, धेष्टा.

Pres.	दिधेष्टि	दिधिष्टः	दिधिषति	Imp.	अदिधेट्	अदिधिष्टां	अदिधिषुः
Imper.	दिधेष्टु	दिधिष्टां	दिधिषतु	Pot	दिधिष्यात्	दिधिष्यातां	दिधिष्युः

भस् (ज्लि चौ) *to threaten, to shine*, बभस्ति, बभास, भस्ता.

Pres.	बभस्ति	बभस्तः	बप्सति	Imp.	अबभः	अबभस्तां	अबप्सुः
Imper.	बभस्तु	बभस्तां	बप्सतु	Pot.	बभस्यात्	बभस्यातां	बभस्युः

This is irregular in the 3rd persons plural of the first three tenses.

3. *Deponents.*

There are two deponents of this conjugation.

मा (ज्लि, ङ) *to measure*, मिमीते, ममे, माता.

	Present.			Imperfect.		
3.	मिमीते	मिमाते	मिमते	अमिमीत	अमिमातां	अमिमत
2.	मिमीषे	मिमाथे	मिमीध्वे	अमिमीथाः	अमिमाथां	अमिमीध्वं
1.	मिमे	मिमीवहे	मिमीमहे	अमिमि	अमिमीवहि	अमिमीमहि

Imperfect.			Potential.		
मिमीत	मिमातां	मिमत	मिमीत	मिमीयातां	मिमीरन्
मिमीथाः	मिमाथां	मिमीध्वं	मिमीथाः	मिमीयाथां	मिमीध्वं
मिमि	मिमीवहि	मिमीमहि	मिमीय	मिमीवहि	मिमीमहि

So हा (ञि, ङ) *to go*, जिहीते, जहे, हाता.

For the irregular verbs ऋ *to go*, and जन् *to produce*, of this conjuga-
on, see the anomalous verbs in the last section of this chapter.

There are about twenty verbs of this conjugation.

FOURTH CONJUGATION.

The fourth Conjugation has य् united with the root, fter which it is inflected as a verb of the first conju-ation, except that a penultimate short vowel is not engthened by *guṇa*.

Roots with a final ओ drop it in the Active voice, nd in the Passive change it to ई; those with the haracteristic अ, change a penultimate अ to आ. As, शप् (य, अ) *to swear, to curse*, शप्यति. दिव् (य) *to play*, दीव्यति. पुष् (य) *to nourish, to support*, पुष्यति. षो (य) *to destroy*, स्यति. *Pass.* सीयते. शम् (य, अ) *to be quiet*, शाम्यति.

W 2

ACTIVE VOICE.

INDICATIVE MOOD.

PRESENT TENSE.

	Singular.	Dual.	Plural.
3.	ग्रप्यति	ग्रप्यतः	ग्रप्यन्ति
2.	ग्रप्यसि	ग्रप्यथः	ग्रप्यथ
1.	ग्रप्यामि	ग्रप्यावः	ग्रप्यामः

IMPERFECT TENSE.

	Singular.	Dual.	Plural.
3.	अग्रप्यत्	अग्रप्यतां	अग्रप्यन्
2.	अग्रप्यः	अग्रप्यतं	अग्रप्यत
1.	अग्रप्यं	अग्रप्याव	अग्रप्याम

IMPERATIVE MOOD.

	Singular.	Dual.	Plural.
3.	ग्रप्यतु	ग्रप्यतां	ग्रप्यन्तु
2.	ग्रप्य	ग्रप्यतं	ग्रप्यत
1.	ग्रप्यानि	ग्रप्याव	ग्रप्याम

POTENTIAL MOOD.

	Singular.	Dual.	Plural.
3.	ग्रप्येत्	ग्रप्येतां	ग्रप्येयुः
2.	ग्रप्येः	ग्रप्येतं	ग्रप्येत
1.	ग्रप्येयं	ग्रप्येव	ग्रप्येम

PERFECT.

	Singular.	Dual.	Plural.
3.	शशाप	शेपतुः	शेपुः
2.	शशपिथ शेपिथ	शेपथुः	शेप
1.	शशाप शशप	शेपिव	शेपिम

FIRST FUTURE.

	Singular.	Dual.	Plural.
3.	शप्ता	शप्तारौ	शप्तारः
2.	शप्तासि	शप्तास्थः	शप्तास्थ
1.	शप्तास्मि	शप्तास्वः	शप्तास्मः

SECOND FUTURE.

	Singular.	Dual.	Plural.
3.	शप्स्यति	शप्स्यतः	शप्स्यन्ति
2.	शप्स्यसि	शप्स्यथः	शप्स्यथ
1.	शप्स्यामि	शप्स्यावः	शप्स्यामः

INDEFINITE.

	Singular.	Dual.	Plural.
3.	अशाप्सीत्	अशाप्तां	अशाप्सुः
2.	अशाप्सीः	अशाप्तं	अशाप्त
1.	अशाप्सं	अशाप्स्व	अशाप्स्म

PRECATIVE MOOD.

	Singular.	Dual.	Plural.
3.	शप्यात्	शप्यास्तां	शप्यासुः
2.	शप्याः	शप्यास्तं	शप्यास्त
1.	शप्यासं	शप्यास्व	शप्यास्म.

SUBJUNCTIVE MOOD.

	Sing.	Dual.	Plural.
3.	अप्राप्स्यत्	अप्राप्स्यतां	अप्राप्स्यन्
2.	अप्राप्स्यः	अप्राप्स्यतं	अप्राप्स्यत
1.	अप्राप्स्यं	अप्राप्स्याव	अप्राप्स्याम

Infinitive Mood, प्राप्तुं

PARTICIPLES.

Present,	प्राप्यत्	(न्-ती-त्)
Perfect,	प्रापिवस्	(वान्-पुषी-वत्)
Future,	प्राप्स्यत्	(न-ती-त्)
Indefinite,	प्राप्तवत्	(वान्-वती-वत्) प्र

CONJUGATE THE FOLLOWING VERBS IN THE ACTIVE VOICE ONLY.

Root.	Meaning.	Present.	Past.	Future.
अस् (य, इर, ज)	*to throw,*	अस्यति	आस	असिता, अस
ऋध् (य, ञ, र)	*to increase,*	ऋध्यति	आनर्ध	अर्धिता
कुप् (य, इर)	*to be angry,*	कुप्यति	चुकोप	कोपिता
कुस् (य, इर)	*to embrace,*	कुस्यति	चुकोस	कोसिता
कृश् (य, इर)	*to be lean,*	कृश्यति	चकर्श	कर्शिता
क्रुध् (य, औ, क्त)	*to be angry,*	क्रुध्यति	चुक्रोध	क्रोद्धा
क्लम् (य, इर, ञ, भ)	*to be weary,*	क्लाम्यति	चक्लाम	क्लमिता
क्लिद् (य, इर, ज)	*to be wet,*	क्लिद्यति	चिक्लेद	क्लेदिता।
क्षम् (य, इर, ञ, भ)	*to bear,*	क्षाम्यति	चक्षाम	क्षमिता
क्षिप् (य, औ)	*to throw,*	क्षिप्यति	चिक्षेप	क्षेप्ता
क्षुध् (य, औ, क्त)	*to be hungry,*	क्षुध्यति	चुक्षोध	क्षोद्धा
क्षुभ् (य, ग)	*to be agitated,*	क्षुभ्यति	चुक्षोभ	क्षोभिता
क्ष्विद् (य, इर, औ)	*to be oily or free,*	क्ष्विद्यति	चिक्ष्वेद	क्ष्वेत्ता
गृध् (य, इर, ञ)	*to be greedy,*	गृध्यति	जगर्ध	गर्धिता

Root.		Meaning.	Present.	Past.	Future.
छो	(य)	*to cut,*	छ्यति	चच्छौ	छाता
जस्	(य, इर, उ)	*to liberate,*	जस्यति	जजास	जसिता
जॄ	(य, इर, म)	*to be old,*	जीर्य्यति	जजार	जरीता, जरिता
तम्	(य, इर, उ, म)	*to grieve, desire,*	ताम्यति	तताम	तमिता
तस्	(य, इर, उ)	*to throw, toss,*	तस्यति	ततास	तसिता
तुष्	(य औ, ऌ, ञि)	*to be pleased,*	तुष्यति	तुतोष	तोष्टा
तृष्	(य, इर, ञि)	*to thirst, desire.*	तृष्यति	ततर्ष	तर्षिता
तृप्	(य, उ, ञि)	*to be satisfied,*	तृप्यति	ततर्प	तर्पिता
त्रस्	(य, इर, ञि)	*to be afraid,*	त्रस्यति	तत्रास	त्रसिता
त्रुट्	(य, ञि)	*to cut or break,*	त्रुट्यति	तुत्रोट	त्रोटिता
[illegible]	(य, इर, उ, म)	*to subdue,*	दाम्यति	ददाम	दमिता
	(य, इर, औ)	*to be faulty,*	दुष्यति	दुदोष	दोष्टा
	(य, इर, ऊ)	*to vaunt,*	दृप्यति	ददर्प	दर्पिता
दो	(य)	*to cut,*	द्यति	ददौ	दाता
द्रुह्	(य, ऌ, ऊ)	*to injure,*	द्रुह्यति	दुद्रोह	द्रोहिता द्रोग्धा
नृत्	(य)	*to dance,*	नृत्यति	ननर्त्त	नर्त्तिता
पुष्प्	(य)	*to flower,*	पुष्प्यति	पुपुष्प	पुष्पिता
बुस्	(य, इर)	*to cast off,*	बुस्यति	बुबोस	बोसिता
भ्रंस्	(य, इर, उ)	*to fall,*	भ्रश्यति	बभ्रंस	भ्रंसिता
भ्रम्	(य, इर, उ, ण,)	*to wander,*	भ्राम्यति	बभ्राम	भ्रमिता
मद्	(य, इर, म, ई)	*to be joyful,*	माद्यति	ममाद	मदिता
मुष्	(य, इर)	*to cut, to divide,*	मुष्यति	मुमोष	मोषिता
	(य, ऊ, ऌ, ञि)	*to be foolish,*	मुह्यति	मुमोह	मोहिता मोढा
	(य)	*to hunt,*	मृग्यति	ममर्ग	मर्गिता
	(य, इर, उ)	*to strive,*	यस्यति	ययास	यसिता
	(य, ऌ, ऊ)	*to hurt, to cook,*	रध्यति	ररन्ध	रधिता रद्धा
	(य, औ)	*to complete,*	राध्यति	रराध	राद्धा
	(य, इर)	*to confound,*	रुप्यति	रुरोप	रोपिता
	(य, ऌ, ऌ)	*to agitate,*	लुट्यति	लुलोट	लोटिता
	(य, इर)	*to bewilder,*	लुप्यति	लुलोप	लोपिता
	(य, ऊ, इर)	*to covet,*	लुभ्यति	लुलोभ	लोभिता लोब्धा

Root.	Meaning.	Present.	Past.	Future.
व्यध् (य, औ)	*to pierce,*	विध्यति	विव्याध	व्यद्धा
व्रीड् (य, ञि)	*to be bashful,*	व्रीड्यति	विव्रीड	व्रीडिता
शुध् (य, औ, ऌ)	*to be pure,*	शुध्यति	शुशोध	शोद्धा
शुष् (य, औ, ऌ)	*to be dry,*	शुष्यति	शुशोष	शोष्टा
शो (य)	*to whet, reduce,*	श्यति	शशौ	शाता
श्रम् (य, इर्, उ, भ)	*to labour,*	श्राम्यति	शश्राम	श्रमिता
षह् (य, ऊ, कि)	*to endure,*	सह्यति	ससाह	सहिता सोढा
साध् (य, औ, ऌ)	*to effect,*	साध्यति	ससाध	साद्धा
षिध् (य, औ, उ)	*to accomplish,*	सिध्यति	सिषेध	सेद्धा
षिव् (य, उ)	*to sew,*	सीव्यति	सिषेव	सेविता
ष्टिम्(य) or ष्टीम्	*to be wet,*	स्तिम्यति	तिष्टेम	स्तेमिता.
ष्णिह् (य, ऊ, ञि)	*to be affectionate,*	स्निह्यति	सिष्णेह	स्नेहिता स्नेढा
हृष्(य, इर्, ऊ, ञि)	*to be glad,*	हृष्यति	जहर्ष	हर्षिता हर्ष्टा

MIDDLE VOICE.

INDICATIVE MOOD.

PRESENT TENSE.

	Singular.	Dual.	Plural.
3.	शप्यते	शप्येते	शप्यन्ते
2.	शप्यसे	शप्येथे	शप्यध्वे
1.	शप्ये	शप्यावहे	शप्यामहे

IMPERFECT TENSE.

	Singular.	Dual.	Plural.
3.	अशप्यत	अशप्येतां	अशप्यन्त
2.	अशप्यथाः	अशप्येथां	अशप्यध्वं,
1.	अशप्ये	अशप्यावहि	अशप्यामहि

IMPERATIVE MOOD.

	Singular.	Dual.	Plural.
3.	आप्यतां	आप्येतां	आप्यन्तां
2.	आप्यस्व	आप्येथां	आप्यध्वं
1.	आप्यै	आप्यावहै	आप्यामहै

POTENTIAL MOOD.

	Singular.	Dual.	Plural.
3.	आप्येत	आप्येयातां	आप्येरन्
2.	आप्येथाः	आप्येयाथां	आप्येध्वं
1.	आप्येय	आप्येवहि	आप्येमहि

PERFECT.

	Singular.	Dual.	Plural.
3.	आपे	आपाते	आपिरे
2.	आपिषे	आपाथे	आपिध्वे
1.	आपे	आपिवहे	आपिमहे

FIRST FUTURE.

	Singular.	Dual.	Plural.
3.	आप्ता	आप्तारौ	आप्तारः
2.	आप्तासे	आप्तासाथे	आप्ताध्वे
1.	आप्ताहे	आप्तास्वहे	आप्तास्महे

SECOND FUTURE.

	Singular.	Dual.	Plural.
3.	आप्स्यते	आप्स्येते	आप्स्यन्ते
2.	आप्स्यसे	आप्स्येथे	आप्स्यध्वे
1.	आप्स्ये	आप्स्यावहे	आप्स्यामहे

INDEFINITE.

	Singular.	Dual.	Plural.
3.	अत्रप्त	अत्रप्सातां	अत्रप्सत
2.	अत्रप्थाः	अत्रप्साथां	अत्रब्ध्वं
1.	अत्रप्सि	अत्रप्स्वहि	अत्रप्स्महि

PRECATIVE MOOD.

	Singular.	Dual.	Plural.
3.	त्रप्सीष्ट	त्रप्सीयास्तां	त्रप्सीरन्
2.	त्रप्सीष्ठाः	त्रप्सीयास्थां	त्रप्सीध्वं
1.	त्रप्सीय	त्रप्सीवहि	त्रप्सीमहि

SUBJUNCTIVE MOOD.

	Singular.	Dual.	Plural.
3.	अत्रप्स्यत	अत्रप्स्येतां	अत्रप्स्यन्त
2.	अत्रप्स्यथाः	अत्रप्स्येथां	अत्रप्स्यध्वं
1.	अत्रप्स्ये	अत्रप्स्यावहि	अत्रप्स्यामहि

Infinitive Mood, त्रप्तुं.

PARTICIPLES.

Present,	त्रप्यमान	(न-ना-नं)
Perfect,	त्रेपान	(नः-ना-नं)
Future,	त्रप्स्यमान	(नः-ना-नं)
Indefinite,	त्रप्तवत्	(वान्-वती-वत्) त्रप्त्वा

CONJUGATE THE FOLLOWING DEPONENTS IN THE MIDDLE VOICE ONLY.

Root.		Meaning.	Present.	Past.	Future.
अन्	(य, ङ)	*to breathe, live,*	अन्यते	आने	अनिता
ई	(य, ङ)	*to move,*	ईयते	ईयाञ्चक्रे	एता
काश्	(य, ङ, अ, उ)	*to shine,*	काश्यते	चकाशे	काशिता
क्लिश्	(य, ङ, उ)	*to be distressed,*	क्लिश्यते	चिक्लिशे	क्लेशिता
खिद्	(य, ङ, औ)	*to be in pain,*	खिद्यते	चिखिदे	खेद्दिता
घुर्	(य, ङ, ई)	*to burn,*	घूर्य्यते	जुघुरे	घोरिता
डी	(य, ङ, ओ)	*to fly,*	डीयते	डिड्ये	डयिता
तप्	(य, ङ, औ)	*to do penance,*	तप्यते	तेपे	तप्ता
तर्	(य, ङ, ई)	*to be quick,*	तर्य्यते	तेरे	तरिता
दीप्	(य, ङ, ई)	*to shine,*	दीप्यते	दिदीपे	दीपिता
दू	(य, ङ, ओ)	*to suffer,*	दूयते	दुदुवे	दविता
धी	(य, ङ, ओ)	*to worship, despise,*	धीयते	दिध्ये	धेता
पद्	(य, ङ, औ)	*to move,*	पद्यते	पेदे	पत्ता
पूर्	(य, ङ, ई)	*to fill,*	पूर्य्यते	पुपूरे	पूरिता
प्री	(य, ङ.)	*to love,*	प्रीयते	पिप्र्ये	प्रेता
मन्	(य, ङ, औ)	*to mind,*	मन्यते	मेने	मन्ता
मा	(य, ङ)	*to measure,*	मायते	ममे	माता
मी	(य, ङ)	*to kill,*	मीयते	मिम्ये	मेता
मृष्	(य, ङ)	*to forbear,*	मृष्यते	ममृषे	मर्षिता
युज्	(य, ङ, औ)	*to think closely,*	युज्यते	युयुजे	योक्ता
युध्	(य, ङ, औ)	*to fight,*	युध्यते	युयुधे	योद्धा
री	(य, ङ, ओ)	*to run out,*	रीयते	रिर्य्ये	रेता
रध्	(य, ङ, औ)	*to favour,*	रध्यते	ररधे	रोद्धा
ली	(य, ङ,)	*to join, to mix,*	लीयते	लिल्ये	लेता
वाश्	(य, ङ, अ)	*to cry as a bird,*	वाश्यते	ववाशे	वाशिता
विद्	(य, ङ, औ)	*to be,*	विद्यते	विविदे	वेत्ता
व्री	(य, ङ)	*to skreen,*	व्रीयते	विव्रे	व्रेता
शूर्	(य, ङ, ई)	*to be brave,*	शूर्य्यते	शुशूरे	शूरिता
सृज्	(य, ङ, औ)	*to leave, to create,*	सृज्यते	ससृजे	स्रष्टा

SYNOPSIS OF THE FOURTH CONJUGATION OF VERBS IN THE THREE VOICES.

Indicative,	Active.	Middle.	Passive.
Present,	शप्यति	शप्यते	शप्यते
Imperfect,	अशप्यत्	अशप्यत	अशप्यत
Perfect,	शशाप	शेपे	शेपे
1st Future,	शप्ता	शप्ता	शप्ता
2nd Future,	शप्स्यति	शप्स्यते	शप्स्यते
Indefinite,	अशाप्सीत्	अशप्त	अशापि
Imperative,	शप्यतु	शप्यतां	शप्यतां
Potential,	शप्येत्	शप्येत	शप्येत
Precative,	शप्यात्	शप्सीष्ट	शप्सीष्ट
Subjunctive,	अशप्स्यत्	अशप्स्यत	अशप्स्यत
Infinitive,	शप्तुं	शप्तुं	शप्तुं
Participles, pres.	शप्यत्	शप्यमान	शप्यमान
Perfect,	शेपिवस्	शेपान	शेपान
Future,	शप्स्यत्	शप्स्यमान	शप्स्यमान
Indefinite,	शप्तवत्	शप्तवत्	शप्त
Indeclinable, pres.	शापं शापं		
Indeclinable, past,	शप्त्वा प्रशप्य		
Adjectival,	शप्तव्य, शपनीय, शप्य		
Reflective,	शपेक्षिम		

IN LIKE MANNER, CONJUGATE IN THE THREE VOICES.

			Present.	Past.	Future.
नह्	(य, उ, औ)	*to bind,*	नह्यति, ते,	ननाह, नेहे,	नद्धा.
बुध्	(य, उ, इर)	*to know,*	बुध्यति, ते,	बुबोध, बुबुधे,	.बोधिता.
शुच्	(य, उ, इर ई,)	*to grieve,*	शुच्यति, ते,	शुशोच, शुशुचे	शोचिता.
शक्	(य, उ)	*to be able, to bear with,*	शक्यति, ते,	शशाक, शेके,	शकिता.

मिद् (य) *to be pleased,* lengthens the इ to ए throughout and makes मेद्यति, मेद्यतः, मेद्यन्ति, &c. व्यध् (य, औ) *to pierce,* make विध्यति, &c.

For the irregular verbs जन् (य, ङ म, ई,) *to produce,* and दो (ङ, य, औ) *to decay, and* नश (य, ऊ, ज) *to perish,* see the anomalous verbs in the last Section of this Chapter.

There are about one hundred and thirty Primitives of this Conjugation.

FIFTH CONJUGATION.

The fifth Conjugation has नु united with the root: the उ of नु admits of *guṇa* in the same persons as verbs of the second conjugation, but a penultimate short vowel of the root does not admit of *guṇa*. As, षु (न, ञ) *to aim, to guess, to express juice,* सुनोति. वृ (न, ञ) *to skreen, to cover,* वृणोति. शकॢ (न) *to be able,* शक्नोति. दम्भ् (न) *to boast,* दभ्नोति. धिव् (न) *to live, to move,* धिनोति.

In the second person singular of the Imperative the inflexion हि is added if a compound consonant precede the नु as अश् (न) *to pervade,* अश्नुहि.

ACTIVE VOICE.

INDICATIVE MOOD.

PRESENT TENSE.

	Singular.	Dual.	Plural.
3.	सुनोति	सुनुतः	सुन्वन्ति
2.	सुनोषि	सुनुथः	सुनुथ
1.	सुनोमि	सुनुवः, सुन्वः	सुनुमः, सुन्मः

IMPERFECT TENSE.

	Singular.	Dual.	Plural.
3.	असुनोत्	असुनुतां	असुन्वन्
2.	असुनोः	असुनुतं	असुनुत
1.	असुनवं	असुनुव, असुन्व	असुनुम, असुन्म

IMPERATIVE MOOD.

	Singular.	Dual.	Plural.
3.	सुनोतु	सुनुतां	सुन्वन्तु
2.	सुनु	सुनुतं	सुनुत
1.	सुनवानि	सुनवाव	सुनवाम

POTENTIAL MOOD.

	Singular.	Dual.	Plural.
3.	सुनुयात्	सुनुयातां	सुनुयुः
2.	सुनुयाः	सुनुयातं	सुनुयात
1.	सुनुयां	सुनुयाव	सुनुयाम

PERFECT.

	Singular.	Dual.	Plural.
3.	सुषाव	सुषुवतुः	सुषुवुः
2.	सुषुविथ सुषोथ	सुषुवथुः	सुषुव
1.	सुषाव सुषव	सुषुविव	सुषुविम

FIRST FUTURE, सोता and सविता.

	Singular.	Dual.	Plural.
3.	सोता	सोतारौ	सोतारः
2.	सोतासि	सोतास्थः	सोतास्थ
1.	सोतास्मि	सोतास्वः	सोतास्मः

SECOND FUTURE, सोष्यति and सविष्यति.

	Singular.	Dual.	Plural.
3.	सोष्यति	सोष्यतः	सोष्यन्ति
2.	सोष्यसि	सोष्यथः	सोष्यथ
1.	सोष्यामि	सोष्यावः	सोष्यामः

INDEFINITE.

	Singular.	Dual.	Plural.
3.	असावीत्	असाविष्टां	असाविषुः
2.	असावीः	असाविष्टं	असाविष्ट
1.	असाविषं	असाविष्व	असाविष्म

PRECATIVE MOOD.

	Singular.	Dual.	Plural.
3.	सूयात्	सूयास्तां	सूयासुः
2.	सूयाः	सूयास्तं	सूयास्त
1.	सूयासं	सूयास्व	सूयास्म

SUBJUNCTIVE MOOD, असोष्यत् and असविष्यत्.

	Singular.	Dual.	Plural.
3.	असोष्यत्	असोष्यतां	असोष्यन्
2.	असोष्यः	असोष्यतं	असोष्यत
1.	असोष्यं	असोष्याव	असोष्याम

Infinitive Mood, सोतुं and सवितुं

PARTICIPLES.

Present, सुन्वत् (न्-ती-त्)

Perfect, सुषुवस् (वान्-षुषी-वत्)

Future, सोष्यत् (न्-ती-त्)

Indefinite, सुनवत् (वान्-वती-वत्) सुत्वा

CONJUGATE THE FOLLOWING VERB IN THE ACTIVE VOICE ONLY.

Root.	Meaning.	Present.	Past.	Future.
आप् (म. लृ, औ)	*to possess,*	आप्नोति	आप	आप्ता
ऋक्ष् (म. र)	*to hate, to kill,*	ऋक्ष्णोति	आनर्क्ष	ऋक्षिता
ऋध् (म, उ, र)	*to increase,*	ऋध्नोति	आनर्ध	अर्धिता
क्षण् (इ, म)	*to injure,*	क्षणोति	चक्षण	क्षणिता
चि (र, म)	*Idem.*	चिनोति	चिचाय	चेता
जि (र, म)	*Idem.*	जिनोति	जिजाय	जेता
तिक् (म)	*to reprove, to kill,*	तिक्नोति	तितेक	तेकिता
तिग् (म)	*Idem.*	तिग्नोति	तितेग	तेगिता
तृप् (म)	*to satisfy,*	तृप्णोति	ततर्प	तर्पिता
दम्भ् (म, उ)	*to boast, to cheat,*	दभ्नोति	ददम्भ	दम्भिता
दाश् (र, म)	*to kill,*	दाश्नोति	ददाश	दाशिता
दु (म, ओ)	*to heat, to be in pain,*	दुनोति	दुदाव	दोता, दविता
धिन्व् (म, इ)	*to satisfy,*	धिनोति	दिधिन्व	धिन्विता
धृष् (म, जि)	*to be bold,*	धृष्णोति	दधर्ष	धर्षिता
पृ (म)	*to please,*	पृणोति	पपार	पर्ता

Root.		Meaning.	Present.	Past.	Future.
राध्	(न, औ)	*to perfect,*	राध्नोति	रराध	राद्धा
शक्	(न, ज, इर)	*to be able,*	शक्नोति	शशाक	शक्ता, शकिता
श्रु	(न)	*to hear,*	शृणोति	शुश्राव	श्रोता
साध्	(न, औ)	*to finish,*	साध्नोति	ससाध	साद्धा.
स्पृ	(न)	*to please,*	स्पृणोति	पस्पार	स्पर्ता
हि	(न)	*to move, increase,*	हिनोति	जिघाय	हेता .

MIDDLE VOICE.

INDICATIVE MOOD.

PRESENT TENSE.

	Singular.	Dual.	Plural.
3.	सुनुते	सुन्वाते	सुन्वते
2.	सुनुषे	सुन्वाथे	सुनुध्वे
1.	सुन्वे	सुनुवहे	सुनुमहे

IMPERFECT TENSE.

	Singular.	Dual.	Plural.
3.	असुनुत	असुन्वातां	असुन्वत
2.	असुनुथाः	असुन्वाथां	असुनुध्वं
1.	असुन्वि	असुनुवहि	असुनुमहि

IMPERATIVE MOOD.

	Singular.	Dual.	Plural.
3.	सुनुतां	सुन्वातां	सुन्वतां
2.	सुनुष्व	सुन्वाथां	सुनुध्वं
1.	सुनवै	सुनवावहै	सुनवामहै

POTENTIAL MOOD.

	Singular.	Dual.	Plural.
3.	सुन्वीत	सुन्वीयातां	सुन्वीरन्
2.	सुन्वीथाः	सुन्वीयाथां	सुन्वीध्वं
1.	सुन्वीय	सुन्वीवहि	सुन्वीमहि

PERFECT TENSE.

	Singular.	Dual.	Plural.
3.	सुषुवे	सुषुवाते	सुषुविरे
2.	सुषुविषे	सुषुवाथे	सुषुविढ्वे, ध्वे
1.	सुषुवे	सुषुविवहे	सुषुविमहे

FIRST FUTURE TENSE.

	Singular.	Dual.	Plural.
3.	सोता	सोतारौ	सोतारः
2.	सोतासे	सोतासाथे	सोतासाध्वे
1.	सोताहे	सोतास्वहे	सोतास्महे

SECOND FUTURE TENSE.

	Singular.	Dual.	Plural.
3.	सोष्यते	सोष्येते	सोष्यन्ते
2.	सोष्यसे	सोष्येथे	सोष्यध्वे
1.	सोष्ये	सोष्यावहे	सोष्यामहे

INDEFINITE.

	Singular.	Dual.	Plural.
3.	असोष्ट	असोषातां	असोषत
2.	असोष्ठाः	असोषाथां	असोढ्वं
1.	असोषि	असोष्वहि	असोष्महि

PRECATIVE MOOD.

	Singular.	Dual.	Plural.
3.	सोषीष्ट	सोषीयास्तां	सोषीरन्
2.	सोषीष्ठाः	सोषीयास्थां	सोषीढ्वं
1.	सोषीय	सोषीवहि	सोषीमहि

SUBJUNCTIVE MOOD.

	Singular.	Dual.	Plural.
3.	असोष्यत	असोष्येतां	असोष्यन्त
2.	असोष्यथाः	असोष्येथां	असोष्यध्वं
1.	असोष्ये	असोष्यावहे	असोष्यामहे

Infinitive Mood, सोतुं सवितुं.

PARTICIPLES.

Present,	सुन्वान	(नः-ना-नं)
Perfect,	सुषुवान	(नः-ना-नं)
Future,	सोष्यमाण	(णः-णा-णं)
Indefinite,	सुनवत्	(वान्-वती-वत्) सुत्वा

In like manner conjugate the deponents अश् (न, ङ, ज) *to spread, to enjoy, to possess*, अश्नुते, आनशे, अशिता अष्टा. ष्टिघ् (न, ङ,) *to stop up*, स्तिघ्नुते, तिष्टिघे, स्तेघिता.

SYNOPSIS OF THE FIFTH CONJUGATION OF VERBS IN THE THREE VOICES.

Indicative,	Active.	Middle.	Passive.
Present,	सुनोति	सुनुते	सूयते
Imperfect,	असुनोत्	असुनुत	असूयत
Perfect,	सुषाव	सुषुवे	सुषुवे
1st Future,	सोता	सोता	सोता
2nd Future,	सोष्यति	सोष्यते	सोष्यते
Indefinite,	असावीत्	असोष्ट	असावि
Imperative,	सुनोतु	सुनुतां	सूयतां
Potential,	सुनुयात्	सुन्वीत	सूयेत
Precative,	सूयात्	सोषीष्ट	सोषीष्ट
Subjunctive,	असोष्यत्	आसोष्यत	असोष्यत
Infinitive,	सोतुं	सोतुं	सोतुं
Participles, pres.	सुन्वत्	सुन्वान	सूयमान
Perfect,	सुषुवस्	सुषुवाण	सुषुवाण
Future,	सोष्यत्	सोष्यमाण	सोष्यमाण
Indefinite,	सुतवत्	सुतवत्	सुत
Indeclinable, pres.	सावं सावं		
Indeclinable, past,	सुत्वा संसुत्य		
Adjectival,	सोतव्य, सवनीय, सव्य		
Reflective,	सुवेषिम		

IN THE SAME MANNER CONJUGATE THE FOLLOWING VERBS IN THE THREE VOICE.

			Present.	Past.	Future.
कृ	(न, अ)	*to injure,*	कृणोति, णुते	चकार, चक्रे	कर्ता
चि	(न, अ)	*to collect,*	चिनोति, नुते	चिचाय, चिच्ये,	चेता
धु	(न, अ)	*to shake,*	धुनोति, नुते	दुधाव दुध्वे	धोता
मि	(न, अ)	*to scatter,*	मिनोति, नुते	मिमाय, मिम्ये	मेता
वृ	(न, अ)	*to choose,*	वृणोति, णुते	ववार, वव्रे	वरिता
शि	(न, अ)	*to whet,*	शिनोति, नुते	शिशाय शिश्ये	शेता
षि	(न, अ)	*to bind,*	सिनोति, नुते	सिषाय सिष्ये	सेता
स्तृ	(न, अ)	*to cover,*	स्तृणोति, णुते	तस्तार तस्त्रे	स्तर्ता

श्रु—न, *to hear*, changes the *ru* to ri in the present and its formatives; as, शृणोति शृणुतः शृण्वन्ति Imperfect अशृणोत् and Imperative शृणोतु Potential शृणुयात्

There are about forty Primitives of this Conjugation.

SIXTH CONJUGATION.

The sixth Conjugation differs from the first only in the following particulars :—

इ—ऋ final are respectively changed to इय् उव्, इर्; and *guṇa* is not admitted. In the Middle voice ऋ becomes रिय.

Roots with the characteristic प insert न.

A penultimate short vowel does not require *guṇa*; as, धृ (प) *to hold*, ध्रियति. णू (प) *to praise*, नुवति. गृ (प) *to swallow*, गिरति. मृ (प, ङ) *to die*, म्रियते. मुच् (प, प) *to liberate*, मुञ्चति. तुद् (प, अ) *to pain*, तुदति.

ACTIVE VOICE.

INDICATIVE MOOD.

PRESENT TENSE.

	Singular.	Dual.	Plural.
3.	तुदति	तुदतः	तुदन्ति
2.	तुदसि	तुदथः	तुदथ
1.	तुदामि	तुदावः	तुदामः

IMPERFECT TENSE.

	Singular.	Dual.	Plural.
3.	अतुदत्	अतुदतां	अतुदन्
2.	अतुदः	अतुदतं	अतुदत
1.	अतुदं	अतुदाव	अतुदाम

IMPERATIVE MOOD.

	Singular.	Dual.	Plural.
3.	तुदतु	तुदतां	तुदन्तु
2.	तुद	तुदतं	तुदत
1.	तुदानि	तुदाव	तुदाम

POTENTIAL MOOD.

	Singular.	Dual.	Plural.
3.	तुदेत्	तुदेतां	तुदेयुः
2.	तुदेः	तुदेतं	तुदेत
1.	तुदेयं	तुदेव	तुदेम

PERFECT.

	Singular.	Dual.	Plural.
3.	तुतोद	तुतुदतुः	तुतुदुः
2.	तुतोदिथ तुतोथ	तुतुदथुः	तुतुद
1.	तुतोद	तुतुदिव	तुतुदिम

FIRST FUTURE.

	Singular.	Dual.	Plural.
3.	तोत्ता	तोत्तारौ	तोत्तारः
2.	तोत्तासि	तोत्तास्थः	तोत्तास्थ
1.	तोत्तास्मि	तोत्तास्वः	तोत्तास्मः

SECOND FUTURE.

	Singular.	Dual.	Plural.
3.	तोत्स्यति	तोत्स्यतः	तोत्स्यन्ति
2.	तोत्स्यसि	तोत्स्यथः	तोत्स्यथ
1.	तोत्स्यामि	तोत्स्यावः	तोत्स्यामः

INDEFINITE.

	Singular.	Dual.	Plural.
3.	अतौत्सीत्	अतौत्तां	अतौत्सुः
2.	अतौत्सीः	अतौत्तं	अतौत्त
1.	अतौत्सं	अतौत्स्व	अतौत्स्म

PRECATIVE MOOD.

	Singular.	Dual.	Plural.
3.	तुद्यात्	तुद्यास्तां	तुद्यासुः
2.	तुद्याः	तुद्यास्तं	तुद्यास्त
1.	तुद्यासं	तुद्यास्व	तुद्यास्म

MIDDLE VOICE.

INDICATIVE MOOD.

PRESENT TENSE.

	Singular.	Dual.	Plural.
3.	तुदते	तुदेते	तुदन्ते
2.	तुदसे	तुदेथे	तुदध्वे
1.	तुदे	तुदावहे	तुदामहे

IMPERFECT TENSE.

	Singular.	Dual.	Plural.
3.	अतुदत	अतुदेतां	अतुदन्त
2.	अतुदथाः	अतुदेथां	अतुदध्वं
1.	अतुदे	अतुदावहि	अतुदामहि

IMPERATIVE MOOD.

	Singular.	Dual.	Plural.
3.	तुदतां	तुदेतां	तुदन्तां
2.	तुदस्व	तुदेथां	तुदध्वं
1.	तुदै	तुदावहै	तुदामहै

POTENTIAL MOOD.

	Singular.	Dual.	Plural.
3.	तुदेत	तुदेयातां	तुदेरन्
2.	तुदेथाः	तुदेयाथां	तुदेध्वं
1.	तुदेय	तुदेवहि	तुदेमहि

PERFECT.

	Singular.	Dual.	Plural.
3.	तुतुदे	तुतुदाते	तुतुदिरे
2.	तुतुदिषे	तुतुदाथे	तुतुदिध्वे, ढ्वे
1.	तुतुदे	तुतुदिवहे	तुतुदिमहे

FIRST FUTURE.

	Singular.	Dual.	Plural.
3.	तोत्ता	तोत्तारौ	तोत्तारः
2.	तोत्तासे	तोत्तासाथे	तोत्तासाध्वे
1.	तोत्ताहे	तोत्तास्वहे	तोत्तास्महे

SECOND FUTURE.

	Singular.	Dual.	Plural.
3.	तोत्स्यते	तोत्स्येते	तोत्स्यन्ते
2.	तोत्स्यसे	तोत्स्येथे	तोत्स्यध्वे
1.	तोत्स्ये	तोत्स्यावहे	तोत्स्यामहे

INDEFINITE.

	Singular.	Dual.	Plural.
3.	अतुत्त	अतुत्सातां	अतुत्सत
2.	अतुत्थाः	अतुत्साथां	अतुत्सध्वं
1.	अतुत्सि	अतुत्स्वहि	अतुत्स्महि

PRECATIVE MOOD.

	Singular.	Dual.	Plural.
3.	तुत्सीष्ट	तुत्सीयास्तां	तुत्सीरन्
2.	तुत्सीष्ठाः	तुत्सीयास्थां	तुत्सीढ्वं
1.	तुत्सीय	तुत्सीवहि	तुत्सीमहि

SUBJUNCTIVE MOOD.

	Singular.	Dual.	Plural.
3.	अतोत्स्यत	अतोत्स्येतां	अतोत्स्यन्त
2.	अतोत्स्यथाः	अतोत्स्येथां	अतोत्स्यध्वं
1.	अतोत्स्ये	अतोत्स्यावहि	अतोत्स्यामहि

Infinitive Mood, तोत्तुं.

PARTICIPLES.

Present,	तुदमान	(नः-ना-नं)
Perfect,	तुतुदान	(नः-ना-नं)
Future,	तोत्स्यमान	(नः-ना-नं)
Indefinite,	तुन्नवत्	(वान्-वती-वत्) तुत्त्वा

CONJUGATE THE FOLLOWING VERBS IN THE MIDDLE VOICE ONLY.

Root.		Meaning.	Present.	Past.	Future.
जुष्	(अ, ई, कि, स)	*to be glad, to serve,*	जुषते	जुजुषे	जोषिता
दृ	(अ, स)	*to favour,*	द्रियते	दद्रे	दर्त्ता
धृ	(अ, स)	*to remain, to hold,*	ध्रियते	दध्रे	धर्त्ता
पृ	(अ, स)	*to trade,*	प्रियते	पप्रे	पर्त्ता
लस्ज्*	(अ, स)	*to be ashamed,*	लज्जते	ललज्जे	लज्जिता
मृ	(अ, स)	*to die,*	म्रियते	ममे	मर्त्ता

SYNOPSIS OF THE SIXTH CONJUGATION OF VERBS IN THE THREE VOICES.

Indicative,	Active.	Middle.	Passive.
Present,	तुदति	तुदते	तुद्यते
Imperfect,	अतुदत्	अतुदत	अतुद्यत
Perfect,	तुतोद	तुतुदे	तुतुदे
1st Future,	तोत्ता	तोत्ता	तोत्ता
2nd Future,	तोत्स्यति	तोत्स्यते	तोत्स्यते
Indefinite,	अतौत्सीत्	अतुत्त	अतोदि
Imperative,	तुदतु	तुदतां	तुद्यतां
Potential,	तुदेत्	तुदेत	तुद्येत
Precative,	तुद्यात्	तुत्सीष्ट	तुत्सीष्ट
Subjunctive,	अतोत्स्यत्	अतोत्स्यत	अतोत्स्यत
Infinitive,	तोत्तुं	तोत्तुं	तोत्तुं
Participles, pres.	तुदत्	तुदमान	तुद्यमान
Perfect,	तुतुद्वस्	तुतुदान	तुतुदान
Future,	तोत्स्यत्	तोत्स्यमान	तोत्स्यमान
Indefinite,	तुन्नवत्	तुन्नवत्	तुन्न
Indeclinable, pres.	तोदंतोदं		
Indeclinable, past,	तुत्त्वा वितुद्य		
Adjectival,	तोतव्य, तोदनीय, तोद्य		
Reflective,	तुदेषिम		

In like manner conjugate the following verbs in the three voices.

Root.	Meaning.	Present.		Past.		Future.
कृष् (प्र, अं, औ)	*to plough,*	कृषति	ते	चकर्ष	चकृषे	कर्ष्टा
क्षिप् (प्र, अ, औ)	*to throw,*	क्षिपति	ते	चिक्षेप	चिक्षिपे	क्षेप्ता
णुद् (प्र, अ, औ)	*to send,*	नुदति	ते	नुनोद	नुनुदे	नोत्ता
दिश् (प्र, अ, औ)	*to shew,*	दिशति	ते	दिदेश	दिदिशे	देष्टा
मिल् (प्र, अ,)	*to unite,*	मिलति	ते	मिमेल	मिमिले	मेलिता
मुच् (प्र, अ, औ, प, ऌ)	*to liberate,*	मुञ्चति	ते	मुमोच	मुमुचे	मोक्ता
लिप् (प्र, औ, अ, प, ञि)	*to anoint,*	लिम्पति	ते	लिलेप	लिलिपे	लेप्ता
लुप् (प्र, ऌ, प अ)	*to destroy,*	लुम्पति	ते	लुलोप	लुलुपे	लोप्ता
विद् (प्र, अ, औ, ऌ, प)	*to get,*	विन्दति	ते	विवेद	विविदे	वेत्ता
षिच् (प्र, अ, औ, प)	*to sprinkle,*	सिञ्चति	ते	सिषेच	सिषिचे	सेक्ता

इष्, (प्र,) *to desire ;* इच्छति, इच्छतः, इच्छन्ति, &c. उम्भ्, *to fill ;* दृम्फ्, तुम्फ्, दृम्फ्, रिम्फ्, *to kill ;* गुम्फ्, *to dispose in order ;* तुम्फ्, दृम्फ् *to love ;* शुम्भ्, *to applaud,* have two forms, thus, उभति and उम्भति. प्रच्छ्, *to ask,* and व्रश्च्, *to cut,* change the र to ऋ ; as, पृच्छति, पृच्छतः, पृच्छन्ति ; वृश्चति, वृश्चतः, वृश्चन्ति. Passive पृच्छ्यते, वृश्च्यते. For the irregulars भ्रस्ज् (प्र, औ, अ) *to fry,* मृ (ङ, प्र) *to die,* and विश् *to go,* see the anomalous verbs.

There are about one hundred and fifty Primitives of this conjugation.

SEVENTH CONJUGATION.

The seventh Conjugation has न inserted in the root, after which it is inflected like a verb of the second conjugation. A penultimate vowel does not admit *guṇa*, and the inherent अ of the न is dropped or becomes ण् in those persons which do not admit of *guṇa* in the 2d Conjugation. As,

		Singular.	Dual.	Plural.
रुध् (ध, ञ, इर) *to shut.*	Act.	रुणद्धि	रुन्धः	रुन्धन्ति
	Mid.	रुन्धे	रुन्धाते	रुन्धते
युज् (ध, ञ) *to unite.*	Act.	युनक्ति	युंक्तः	युंजन्ति
	Mid.	युंक्ते	युंजाते	युंजते
भिद् (ध, ञ) *to divide.*	Act.	भिनत्ति	भिन्तः	भिन्दन्ति
	Mid.	भिन्ते	भिन्दाते	भिन्दते
हिंस् (ध) *to injure.*	Act.	हिनस्ति	हिंस्तः	हिंसन्ति
भञ्ज् (ध) *to break.*	Act.	भनक्ति	भंक्तः	भञ्जन्ति

ACTIVE VOICE.

INDICATIVE MOOD.

PRESENT TENSE.

	Singular.	Dual.	Plural.
3.	रुणद्धि	रुन्धः	रुन्धन्ति
2.	रुणत्सि	रुन्धः	रुन्ध
1.	रुणध्मि	रुन्ध्वः	रुन्ध्मः

IMPERFECT TENSE.

	Singular.	Dual.	Plural.
3.	अरुणत्	अरुन्धां	अरुन्धन्
2.	अरुणत्, अरुणः	अरुन्धं	अरुन्ध
1.	अरुणधं	अरुन्ध्व	अरुन्ध्म

IMPERATIVE MOOD.

	Singular.	Dual.	Plural.
3.	रुणद्धु	रुन्धां	रुन्धन्तु
2.	रुन्धि	रुन्धं	रुन्ध
1.	रुणधानि	रुणधाव	रुणधाम

POTENTIAL MOOD.

	Singular.	Dual.	Plural.
3.	रुन्ध्यात्	रुन्ध्यातां	रुन्ध्युः
2.	रुन्ध्याः	रुन्ध्यातं	रुन्ध्यात
1.	रुन्ध्यां	रुन्ध्याव	रुन्ध्याम

PERFECT.

	Singular.	Dual.	Plural.
3.	रुरोध	रुरुधतुः	रुरुधुः
2.	रुरोधिथ	रुरुधथुः	रुरुध
1.	रुरोध	रुरुधिव	रुरुधिम

FIRST FUTURE.

	Singular.	Dual.	Plural.
3.	रोद्धा	रोद्धारौ	रोद्धारः
2.	रोद्धासि	रोद्धास्थः	रोद्धास्थ
1.	रोद्धास्मि	रोद्धास्वः	रोद्धास्मः

SECOND FUTURE.

	Singular.	Dual.	Plural.
3.	रोत्स्यति	रोत्स्यतः	रोत्स्यन्ति
2.	रोत्स्यसि	रोत्स्यथः	रोत्स्यथ
1.	रोत्स्यामि	रोत्स्यावः	रोत्स्यामः

INDEFINITE.

	Singular.	Dual.	Plural.
3.	अरौत्सीत्	अरौद्धां	अरौत्सुः
2.	अरौत्सीः	अरौद्धं	अरौद्ध
1.	अरौत्सं	अरौत्स्व	अरौत्स्म

The other form of the Indefinite is as follows.

	Singular.	Dual.	Plural.
3.	अरुधत्	अरुधतां	अरुधन्
2.	अरुधः	अरुधतं	अरुधत
1.	अरुधं	अरुधाव	अरुधाम

PRECATIVE MOOD.

	Singular.	Dual.	Plural.
3.	रुध्यात्	रुध्यास्तां	रुध्यासुः
2.	रुध्याः	रुध्यास्तं	रुध्यास्त
1.	रुध्यासं	रुध्यास्व	रुध्यास्म

SUBJUNCTIVE MOOD.

	Singular.	Dual.	Plural.
3.	अरोत्स्यत्	अरोत्स्यतां	अरोत्स्यन्
2.	अरोत्स्यः	अरोत्स्यतं	अरोत्स्यत
1.	अरोत्स्यं	अरोत्स्याव	अरोत्स्याम

Infinitive Mood, रोद्धुं

PARTICIPLES.

Present,	रुन्धत्	(न्-ती-त्)
Perfect,	रुरुध्वस्	(ध्वान्-धुषी-ध्वत्)
Future,	रोत्स्यत्	(न्-ती-त्)
Indefinite,	रुद्धवत्	(वान्-वती-वत्) रुद्धा

MIDDLE VOICE.

INDICATIVE MOOD.

PRESENT TENSE.

	Singular.	Dual.	Plural.
3.	रुन्धे	रुन्धाते	रुन्धते
2.	रुन्त्से	रुन्धाथे	रुन्ध्वे
1.	रुन्धे	रुन्ध्वहे	रुन्ध्महे

IMPERFECT TENSE.

	Singular.	Dual.	Plural.
3.	अरुन्ध	अरुन्धातां	अरुन्धत
2.	अरुन्धाः	अरुन्धाथां	अरुन्ध्वं
1.	अरुन्धि	अरुन्ध्वहि	अरुन्ध्महि

IMPERATIVE MOOD.

	Singular.	Dual.	Plural.
3.	रुन्धां	रुन्धातां	रुन्धतां
2.	रुन्त्स्व	रुन्धाथां	रुन्ध्वं
1.	रुणधै	रुणधावहै	रुणधामहै

POTENTIAL MOOD.

	Singular.	Dual.	Plural.
3.	रुन्धीत	रुन्धीयातां	रुन्धीरन्
2.	रुन्धीथाः	रुन्धीयाथां	रुन्धीध्वं
1.	रुन्धीय	रुन्धीवहि	रुन्धीमहि

PERFECT.

	Singular.	Dual.	Plural.
3.	रुरुधे	रुरुधाते	रुरुधिरे
2.	रुरुधिषे	रुरुधाथे	रुरुधिढ्वे,ध्वे
1.	रुरुधे	रुरुधिवहे	रुरुधिमहे

FIRST FUTURE.

	Singular.	Dual.	Plural.
3.	रोद्धा	रोद्धारौ	रोद्धारः
2.	रोद्धासे	रोद्धासाथे	रोद्धासाध्वे
1.	रोद्धाहे	रोद्धास्वहे	रोद्धास्महे

SECOND FUTURE.

	Singular.	Dual.	Plural.
3.	रोत्स्यते	रोत्स्येते	रोत्स्यन्ते
2.	रोत्स्यसे	रोत्स्येथे	रोत्स्यध्वे
1.	रोत्स्ये	रोत्स्यावहे	रोत्स्यामहे

INDEFINITE.

	Singular.	Dual.	Plural.
3.	अरुद्ध	अरुत्सातां	अरुत्सत
2.	अरुद्धाः	अरुत्साथां	अरुद्ध्वं
1.	अरुत्सि	अरुत्स्वहि	अरुत्स्महि

PRECATIVE MOOD.

	Singular.	Dual.	Plural.
3.	रुत्सीष्ट	रुत्सीयास्तां	रुत्सीरन्
2.	रुत्सीष्ठाः	रुत्सीयास्थां	रुत्सीध्वं
1.	रुत्सीय	रुत्सीवहि	रुत्सीमहि

SUBJUNCTIVE MOOD.

	Singular.	Dual.	Plural.
3.	अरोत्स्यत	अरोत्स्येतां	अरोत्स्यन्त
2.	अरोत्स्यथाः	अरोत्स्येथां	अरोत्स्यध्वं
1.	अरोत्स्ये	अरोत्स्यावहि	अरोत्स्यामहि

Infinitive Mood, रोद्धुं.

PARTICIPLES.

Present,	रुन्धान	(नः-ना-नं)
Perfect,	रुरुधान	(नः-ना-नं)
Future,	रोत्स्यमान	(नः-ना-नं)
Indefinite,	रुद्धवत्	(वान्-वती-वत्) रुद्ध्वा

The seventh conjugation, like the second and third, being rather difficult on account of the permutation of the letters, requires some further illustration; we shall therefore subjoin a few more examples.

1. *Common Verbs.*

Pres. Past. Future.

भिद्, (प, अ, औ, इर्,) *to break*. Active, भिनत्ति, बिभेद, भेत्ता.

	Present.			Imperfect.		
3.	भिनत्ति	भिन्तः	भिन्दन्ति	अभिनत्	अभिन्तां	अभिन्दन्
2.	भिनत्सि	भिन्थः	भिन्थ	अभिनः	अभिन्तं	अभिन्त
1.	भिनद्मि	भिन्द्वः	भिन्द्मः	अभिनदं	अभिन्द्व	अभिन्द्म

	Imperative.			Potential.		
3.	भिनत्तु	भिन्तां	भिन्दन्तु	भिन्द्यात्	भिन्द्यातां	भिन्द्युः
2.	भिन्धि	भिन्तं	भिन्त	भिन्द्याः	भिन्द्यातं	भिन्द्यात
1.	भिनदानि	भिनदाव	भिनदाम	भिन्द्यां	भिन्द्याव	भिन्द्याम

Middle, भिन्ते, बिभिदे, भेत्ता.

	Present.			Imperfect.		
3.	भिन्ते	भिन्दाते	भिन्दते	अभिन्त	अभिन्दातां	अभिन्दत
2.	भिन्त्से	भिन्दाथे	भिन्द्ध्वे	अभिन्त्थाः	अभिन्दाथां	अभिन्द्ध्वं
1.	भिन्दे	भिन्द्वहे	भिन्द्महे	अभिन्दि	अभिन्द्वहि	अभिन्द्महि

	Imperative.			Potential.		
3.	भिन्तां	भिन्दातां	भिन्दतां	भिन्दीत	भिन्दीयातां	भिन्दीरन्
2.	भिन्त्स्व	भिन्दाथां	भिन्द्ध्वं	भिन्दीथाः	भिन्दीयाथां	भिन्दीध्वं
1.	भिनदै	भिनदावहै	भिनदामहै	भिन्दीय	भिन्दीवहि	भिन्दीमहि

भुज् (ध, अ, औ) *to enjoy*. Active, भुनक्ति, बुभोज, भोक्ता.

	Present.			Imperfect.		
3.	भुनक्ति	भुंक्तः	भुंजन्ति	अभुनक्	अभुंक्तां	अभुंजन्
2.	भुनक्षि	भुंक्थः	भुंक्थ	अभुनक्	अभुंक्तं	अभुंक्त
1.	भुनज्मि	भुंज्वः	भुंज्मः	अभुनजं	अभुंज्व	अभुंज्म

	Imperative.			Potential.		
3.	भुनक्तु	भुंक्तां	भुंजन्तु	भुंज्यात्	भुंज्यातां	भुंज्युः
2.	भुंग्धि	भुंक्तं	भुंक्त	भुंज्याः	भुंज्यातं	भुंज्यात
1.	भुनजानि	भुनजाव	भुनजाम	भुंज्यां	भुंज्याव	भुंज्याम

Middle, भुंक्ते, बुभुजे, भोक्ता.

	Present.			Imperfect.		
3.	भुंक्ते	भुंजाते	भुंजते	अभुंक्त	अभुंजातां	अभुंजत
2.	भुंक्षे	भुंजाथे	भुंग्ध्वे	अभुंक्थाः	अभुंजाथां	अभुंग्ध्वं
1.	भुंजे	भुंज्वहे	भुंज्महे	अभुंजि	अभुंज्वहि	अभुंज्महि

	Imperative.			Potential.		
3.	भुंक्तां	भुंजातां	भुंजतां	भुंजीत	भुंजीयातां	भुंजीरन्
2.	भुंक्ष्व	भुंजाथां	भुंग्ध्वं	भुंजीथाः	भुंजीयाथां	भुंजीध्वं
1.	भुनजै	भुनजावहै	भुनजामहै	भुंजीय	भुंजीवहि	भुंजीमहि

In like manner conjugate the following verbs.

	Present.		Past.		Future.
क्षुद् (ध, अ, औ, इर्) *to pound,*	क्षुणत्ति	क्षुन्ते	चुक्षोद	चुक्षुदे	क्षोत्ता
छिद् (ध, अ, औ, इर्) *to split,*	छिनत्ति	छिन्ते	चिच्छेद	चिच्छिदे	छेत्ता
छृद् (ध, अ, इर्, उ) *to play, to shine,*	छृणत्ति	छृन्ते	चच्छर्द	चच्छृदे	छर्दिता

		Present.	Past.	Future.
युज् (ध, अ, औ, इर्)	*to unite,*	युनक्ति युंक्ते	युयोज युयुजे	योक्ता
रिच् (ध, औ, इर्)	*to purge,*	रिनक्ति रिंक्ते	रिरेच रिरिचे	रेक्ता
विज् (ध, औ, इर्)	*to discriminate,*	विनक्ति विंक्ते	विवेच विविचे	वेक्ता

2. *Active Verbs.*

अञ्ज् (ध, ऊ, ञि) *to make clear, to anoint,* and तञ्च् (ध, उ), *to contract,* and भञ्ज् (ध, औ, ओ) *to break,* are conjugated like the active of भुज्, *to enjoy;* as, अनक्ति, आनञ्ज, अंक्ता, अञ्जिता; तनक्ति, ततञ्च, तञ्चिता; भनक्ति, बभञ्ज, भंक्ता.

उन्द् (ध, ई) *to be wet,* and कृत् (ध, इर्) *to surround,* are conjugated like the active of भिद्, *to break;* as, उनत्ति, उन्दामास, उन्दिता; कृणत्ति, चकर्त, कर्तिता.

तृह् (ध, ऊ) *to hurt,* inserts ने instead of न in the three first tenses, and is thus conjugated, तृणेढि, ततर्ह, तर्हिता.

	Present.			Imperfect.		
3.	तृणेढि	तृण्ढः	तृंहन्ति	अतृणेट्	अतृण्ढां	अतृंहन्
2.	तृणेक्षि	तृण्ढः	तृण्ढ	अतृणेट्	अतृण्ढं	अतृण्ढ
1.	तृणेह्मि	तृंह्वः	तृंह्मः	अतृणेहं	अतृंह्व	अतृंह्म

	Imperative.			Potential.		
3.	तृणेढु	तृण्ढां	तृंहन्तु	तृंह्यात्	तृंह्यातां	तृंह्युः
2.	तृण्ढि	तृण्ढं	तृण्ढ	तृंह्याः	तृंह्यातं	तृंह्यात
1.	तृणेहानि	तृणेहाव	तृणेहाम	तृंह्यां	तृंह्याव	तृंह्याम

पिष् (ध, औ, ऌ, इर्) *to pound or grind* and शिष् (ध, औ, ऌ) *to particularize, to distinguish,* पिनष्टि, पिपेष, पेष्टा; शिनष्टि, शिशेष, शेष्टा.

	Present.			Imperfect.		
3.	पिनष्टि,	पिंष्टः	पिंषन्ति	अपिनट्	अपिंष्टां	अपिंषन्
2.	पिनक्षि	पिंष्ठः	पिंष्ठ	अपिनट्	अपिंष्टं	अपिंष्ट
1.	पिनष्मि	पिंष्वः	पिंष्मः	अपिनषं	अपिंष्व	अपिंष्म

	Imperative.			Potential.		
3.	पिनष्टु	पिंष्टां	पिंषन्तु	पिंष्यात्	पिंष्यातां	पिंष्युः
2.	पिंड्ढि	पिंष्टं	पिंष्ट	पिंष्याः	पिंष्यातं	पिंष्यात
1.	पिनषाणि	पिनषाव	पिनषाम	पिंष्यां	पिंष्याव	पिंष्याम

Present. Past. Future.
हिंस् (प, रु,) *to injure,* is thus conjugated, हिनस्ति, जिहिंस, हिंसिता.

	Present.			Imperfect.		
3.	हिनस्ति	हिंस्तः	हिंसन्ति	अहिनत्	अहिंस्तां	अहिंसन्
2.	हिनस्सि	हिंस्थः	हिंस्थ	अहिनत्, नः	अहिंस्तं	अहिंस्त
1.	हिनस्मि	हिंस्वः	हिंस्मः	अहिनसं	अहिंस्व	अहिंस्म

	Imperative.			Potential.		
3.	हिनस्तु	हिंस्तां	हिंसन्तु	हिंस्यात्	हिंस्यातां	हिंस्युः
2.	हिन्धि	हिंस्तं	हिंस्त	हिंस्याः	हिंस्यातं	हिंस्यात
1.	हिनसानि	हिनसाव	हिनसाम	हिंस्यां	हिंस्याव	हिंस्याम

3. *Deponents Verbs.*

इन्ध (प, रु, ई, ञि,) *to shine,* is conjugated like the middle voice of रुध्, *to shut ;* as, इन्धे, इन्धामास or इन्धांचक्रे, इन्धिता.

	Present.			Imperfect.		
3.	इन्धे	इन्धाते	इन्धते	ऐन्ध	ऐन्धातां	ऐन्धत
2.	इन्त्से	इन्धाथे	इन्ध्वे	ऐन्धाः	ऐन्धाथां	ऐन्ध्वं
1.	इन्धे	इन्ध्वहे	इन्ध्महे	ऐन्धि	ऐन्ध्वहि	ऐन्ध्महि

	Imperative.			Potential.		
3.	इन्धां	इन्धातां	इन्धतां	इन्धीत	इन्धीयातां	इन्धीरन्
2.	इन्त्स्व	इन्धाथां	इन्ध्वं	इन्धीथाः	इन्धीयाथां	इन्धीध्वं
1.	इनधै	इनधावहै	इनधामहै	इन्धीय	इन्धीवहि	इन्धीमहि,

In like manner खिद् (प, रु, औ) *to be distressed,* and विद् (प, रु, औ) *to reason, to judge or decide,* are conjugated like the middle voice of भिद् *to break ;* as, खिन्ते, चिखिदे, खेत्ता

विन्ते, विविदे, वेत्ता

The preceding verbs, twenty-four in number, are all that belong to this conjugation.

SYNOPSIS OF THE SEVENTH CONJUGATION OF VERBS IN THE THREE VOICES.

Indicative,	Active.	Middle.	Passive.
Present,	रुणद्धि	रुन्धे	रुध्यते
Imperfect,	अरुणत्	अरुन्ध	अरुध्यत
Perfect,	रुरोध	रुरुधे	रुरुधे
1st Future,	रोद्धा	रोद्धा	रोद्धा
2nd Future,	रोत्स्यति	रोत्स्यते	रोत्स्यते
Indefinite,	अरौत्सीत्	अरुद्ध	अरोधि
Imperative,	रुणद्धु	रुन्धां	रुध्यतां
Potential,	रुन्ध्यात्	रुन्धीत	रुध्येत
Precative,	रुध्यात्	रुत्सीष्ट	रुत्सीष्ट
Subjunctive,	अरोत्स्यत्	अरोत्स्यत	अरोत्स्यत
Infinitive,	रोद्धुं	रोद्धुं	रोद्धुं
Participles, pres.	रुन्धत्	रुन्धान	रुध्यमान
Perfect,	रुरुध्वस्	रुरुधान	रुरुधान
Future,	रोत्स्यत्	रोत्स्यमान	रोत्स्यमान
Indefinite,	रुद्धवत्	रुद्धवत्	रुद्ध
Indeclinable, pres.	रोधं रोधं		
Indeclinable, past,	रुद्ध्वा विरुध्य		
Adjectival,	रोद्धव्य रोधनीय रोध्य		
Reflective,	रुधिषिम		

There are about twenty-five Primitives of this conjugation.

EIGHTH CONJUGATION.

The eighth Conjugation has उ affixed to the root, after which it is inflected in precisely the same manner as the fifth conjugation ; as, तन् (इ, ञ, उ,) *to extend.* तनोति, तनुतः, तन्वन्ति, &c.

ACTIVE VOICE.

INDICATIVE MOOD.

PRESENT TENSE

	Singular.	Dual.	Plural.
3.	तनोति	तनुतः	तन्वन्ति
2.	तनोषि	तनुथः	तनुथ
1.	तनोमि	तनुवः तन्वः	तनुमः तन्मः

IMPERFECT.

	Singular.	Dual.	Plural.
3.	अतनोत्	अतनुतां	अतन्वन्
2.	अतनोः	अतनुतं	अतनुत
1.	अतनवं	अतनुव अतन्व	अतनुम अतन्म

IMPERATIVE MOOD.

	Singular.	Dual.	Plural.
3.	तनोतु	तनुतां	तन्वन्तु
2.	तनु	तनुतं	तनुत
1.	तनवानि	तनवाव	तनवाम

POTENTIAL MOOD.

	Singular.	Dual.	Plural.
3.	तनुयात्	तनुयातां	तनुयुः
2.	तनुयाः	तनुयातं	तनुयात
1.	तनुयां	तनुयाव	तनुयाम

PERFECT.

	Singular.	Dual.	Plural.
3.	ततान	तेनतुः	तेनुः
2.	तेनिथ	तेनथुः	तेन
1.	ततान ततन	तेनिव	तेनिम

FIRST FUTURE.

	Singular.	Dual.	Plural.
3.	तनिता	तनितारौ	तनितारः
2.	तनितासि	तनितास्थः	तनितास्थ
1.	तनितास्मि	तनितास्वः	तनितास्मः

SECOND FUTURE.

	Singular.	Dual.	Plural.
3.	तनिष्यति	तनिष्यतः	तनिष्यन्ति
2.	तनिष्यसि	तनिष्यथः	तनिष्यथ
1.	तनिष्यामि	तनिष्यावः	तनिष्यामः

INDEFINITE.

	Singular.	Dual.	Plural.
3.	अतनीत्*	अतनिष्टां	अतनिषुः
2.	अतनीः	अतनिष्टं	अतनिष्ट
1.	अतनिषं	अतनिष्व	अतनिष्म

* Or with आ after the त throughout; as, अतानीत्, अतानीः, &c.

PRECATIVE MOOD.

	Singular.	Dual.	Plural.
3.	तन्यात्	तन्यास्तां	तन्यासुः
2.	तन्याः	तन्यास्तं	तन्यास्त
1.	तन्यासं	तन्यास्व	तन्यास्म

SUBJUNCTIVE MOOD.

	Singular.	Dual.	Plural.
3.	अतनिष्यत्	अतनिष्यतां	अतनिष्यन्
2.	अतनिष्यः	अतनिष्यतं	अतनिष्यत
1.	अतनिष्यं	अतनिष्याव	अतनिष्याम

Infinitive Mood, तनितुं.

PARTICIPLES.

Present, तन्वत् (न्-ती-त्)
Perfect, तनिवस् (वान्-नुषी-वत्)
Future, तनिष्यत् (न्-ती-त्)
Indefinite, ततवत् (वान्-वती-वत्) तत्वा

MIDDLE VOICE.

INDICATIVE MOOD.

PRESENT TENSE.

	Singular.	Dual.	Plural.
3.	तनुते	तन्वाते	तन्वते
2.	तनुषे	तन्वाथे	तनुध्वे
1.	तन्वे	तनुवहे	तनुमहे

IMPERFECT.

	Singular.	Dual.	Plural.
3.	अतनुत	अतन्वातां	अतन्वत
2.	अतनुथाः	अतन्वाथां	अतनुध्वं
1.	अतन्वि	अतनुवहि	अतनुमहि

IMPERATIVE MOOD.

	Singular.	Dual.	Plural.
3.	तनुतां	तन्वातां	तन्वतां
2.	तनुष्व	तन्वाथां	तनुध्वं
1.	तनवै	तनवावहै	तनवामहै

POTENTIAL MOOD.

	Singular.	Dual.	Plural.
3.	तन्वीत	तन्वीयातां	तन्वीरन्
2.	तन्वीथाः	तन्वीयाथां	तन्वीध्वं
1.	तन्वीय	तन्वीवहि	तन्वीमहि

PERFECT.

	Singular.	Dual.	Plural.
3.	तेने	तेनाते	तेनिरे
2.	तेनिषे	तेनाथे	तेनिढ्वे ध्वे
1.	तेने	तेनिवहे	तेनिमहे

FIRST FUTURE.

	Singular.	Dual.	Plural.
3.	तनिता	तनितारौ	तनितारः
2.	तनितासे	तनितासाथे	तनिताध्वे
1.	तनिताहे	तनितास्वहे	तनितास्महे

SECOND FUTURE.

	Singular.	Dual.	Plural.
3.	तनिष्यते	तनिष्येते	तनिष्यन्ते
2.	तनिष्यसे	तनिष्येथे	तनिष्यध्वे
1.	तनिष्ये	तनिष्यावहे	तनिष्यामहे

INDEFINITE.

	Singular.	Dual.	Plural.
3.	अतनिष्ट*	अतनिषातां	अतनिषत
2.	अतनिष्ठाः	अतनिषाथां	अतनिढ्वं ध्वं
1.	अतनिषि	अतनिष्वहि	अतनिष्महि

PRECATIVE MOOD.

	Singular.	Dual.	Plural.
3.	तनिषीष्ट	तनिषीयास्तां	तनिषीरन्
2.	तनिषीष्ठाः	तनिषीयास्थां	तनिषीढ्वं ध्वं
1.	तनिषीय	तनिषीवहि	तनिषीमहि

SUBJUNCTIVE MOOD.

	Singular.	Dual.	Plural.
3.	अतनिष्यत	अतनिष्येतां	अतनिष्यन्त
2.	अतनिष्यथाः	अतनिष्येथां	अतनिष्यध्वं
1.	अनतिष्ये	अतनिष्यावहि	अतनिष्यामहि

Infinitive Mood, तनितु.

PARTICIPLES.

Present,	तन्वान	(नः-ना-नं)
Perfect,	तेमान	(नः-ना-नं)
Future,	तनिष्यमाण	(णः-णा-णं)
Indefinite,	ततवत्	(वान्-वती-वत्) तत्वा

* Also in the 3rd and 2nd persons singular, अतत, अतथाः.

कृ (इ, अ,) *do*, is irregular in the present and its formatives; as,

ACTIVE.

	Present.			Imperfect.		
3.	करोति	कुरुतः	कुर्व्वन्ति	अकरोत्	अकुरुतां	अकुर्व्वन्
2.	करोषि	कुरुथः	कुरुथ	अकरोः	अकुरुतं	अकुरुत
1.	करोमि	कुर्व्वः	कुर्म्मः	अकरवं	अकुर्व्व	अकुर्म्म

	Imperative.			Potential.		
3.	करोतु	कुरुतां	कुर्व्वन्तु	कुर्य्यात्	कुर्य्यातां	कुर्य्युः
2.	कुरु	कुरुतं	कुरुत	कुर्य्याः	कुर्य्यातं	कुर्य्यात
1.	करवाणि	करवाव	करवाम	कुर्य्यां	कुर्य्याव	कुर्य्याम

MIDDLE.

	Present.			Imperfect.		
3.	कुरुते,	कुर्व्वाते	कुर्व्वते	अकुरुत	अकुर्व्वातां	अकुर्व्वत
2.	कुरुषे,	कुर्व्वाथे	कुरुध्वे	अकुरुथाः	अकुर्व्वाथां	अकुरुध्वं
1.	कुर्व्वे,	कुर्व्वहे	कुर्म्महे	अकुर्व्वि	अकुर्व्वहि	अकुर्म्महि

	Imperative.			Potential.		
3.	कुरुतां	कुर्व्वातां	कुर्व्वतां	कुर्व्वीत	कुर्व्वीयातां	कुर्व्वीरन्
2.	कुरुष्व	कुर्व्वाथां	कुरुध्वं	कुर्व्वीथाः	कुर्व्वीयाथां	कुर्व्वीध्वं
1.	करवै	करवावहै	करवामहै	कुर्व्वीय	कुर्व्वीवहि	कुर्व्वीमहि

Conjugate मन् (इ, ङ) *to know, to mind,* and वन् (इ, उ, ङ) *to ask, to beg,* in the middle voice only, मनुते, मेने, मनिता; वनुते, वेने, वनिता.

तन् *to extend,* खन् *to dig,* and सन् *to mind,* have two forms in the passive; as, तन्यते, तायते, &c.

CONJUGATE THE FOLLOWING VERBS IN THE THREE VOICES.

Root.		Meaning.	Present.		Past.		Future.
ऋण्	(इ, अ, उ)	*to go,*	ऋणोति	णुते	आनर्ण	आनृणे	अर्णिता
क्षिण्	(इ, अ, उ)	*to hurt,*	क्षिणोति	णुते	चिक्षेण	चिक्षिणे	क्षेणिता
घण्	(इ, अ, उ)	*to shine,*	घणोति	णुते	जघाण	जघणे	घणिता
घृण्	(इ, अ, उ)	*to shine,*	घृणोति	णुते	जघर्ण	जघृणे	घर्णिता
सन्	(इ, अ, उ)	*to give,*	सनोति	नुते	ससान'	सेने	सनिता

SYNOPSIS OF THE EIGHT CONJUGATION OF VERBS IN THE THREE VOICES.*

Indicative,	Active.	Middle.	Passive.
Present,	तनोति	तनुते	तन्यते
Imperfect,	अतनोत्	अतनुत	अतन्यत
Perfect,	ततान	तेने	तेने
1st Future,	तनिता	तनिता	तनिता
2nd Future,	तनिष्यति	तनिष्यते	तनिष्यते
Indefinite,	अतनीत्	अतनिष्ट	अतानि
Imperative,	तनोतु	तनुतां	तन्यतां
Potential,	तनुयात्	तन्वीत	तन्येत
Precative,	तन्यात्	तनिषीष्ट	तनिषीष्ट
Subjunctive,	अतनिष्यत्	अतनिष्यत	अतनिष्यत
Infinitive,	तनितुं	तनितुं	तनितुं
Participles, pres.	तन्वत्	तन्वान	तन्यमान
Perfect,	तेनिवस्	तेनान	तेनान
Future,	तनिष्यत्	तनिष्यमाण	तनिष्यमाण
Indefinite,	ततवत्	ततवत्	तत
Indeclinable, pres.	तानंतानं		
Indeclinable, past,	तनित्वा तत्वा प्रतन्य		
Adjectival,	तनितव्य, तननीय तन्य		
Reflective,	तनेलिम		

* There are only about ten Primitives of this conjugation

NINTH CONJUGATION,

The ninth Conjugation has ना united with the root, and does not change the penultimate vowel by *guṇa.* Roots with the characteristic णि change a final long vowel to short one. Verbs ending with a consonant form the second person of the Imperative Mood by श्चान.

	Singular.	Dual.	Plural.
क्री (ग, अ,) *to buy*......	क्रीणाति	क्रीणीतः	क्रीणन्ति
पू (णि, अ) *to purify* ..	पुनाति	पुनीतः	पुनन्ति
मन्थ् (ग,) *to churn*....	मथ्नाति	मथ्नीतः	मथ्नन्ति
कुष् (ग) *to extract*...	कुष्णाति	कुष्णीतः	कुष्णन्ति

Imperative, 2d sing. कुषाण.

ACTIVE VOICE.

INDICATIVE MOOD.

PRESENT TENSE.

	Singular.	Dual.	Plural.
3.	क्रीणाति	क्रीणीतः	क्रीणन्ति
2	क्रीणासि	क्रीणीथः	क्रीणीथ
1.	क्रीणामि	क्रीणीवः	क्रीणीमः

IMPERFECT TENSE.

	Singular.	Dual.	Plural.
3.	अक्रीणात्	अक्रीणीतां	अक्रीणन्
2.	अक्रीणाः	अक्रीणीतं	अक्रीणीत
1.	अक्रीणां	अक्रीणीव	अक्रीणीम

IMPERATIVE MOOD.

	Singular.	Dual.	Plural.
3.	क्रीणातु	क्रीणीतां	क्रीणन्तु
2.	क्रीणीहि	क्रीणीतं	क्रीणीत
1.	क्रीणानि	क्रीणाव	क्रीणाम

POTENTIAL MOOD.

	Singular.	Dual.	Plural.
3.	क्रीणीयात्	क्रीणीयातां	क्रीणीयुः
2.	क्रीणीयाः	क्रीणीयातं	क्रीणीयात
1.	क्रीणीयां	क्रीणीयाव	क्रीणीयाम

PERFECT.

	Singular.	Dual.	Plural.
3.	चिक्राय	चिक्रियतुः	चिक्रियुः
2.	चिक्रयिथ चिक्रेथ	चिक्रियथुः	चिक्रिय
1.	चिक्राय चिक्रय	चिक्रियिव	चिक्रियिम

FIRST FUTURE.

	Singular.	Dual.	Plural.
3.	क्रेता	क्रेतारौ	क्रेतारः
2.	क्रेतासि	क्रेतास्थः	क्रेतास्थ
1.	क्रेतास्मि	क्रेतास्वः	क्रेतास्मः

SECOND FUTURE.

	Singular.	Dual.	Plural.
3.	क्रेष्यति	क्रेष्यतः	क्रेष्यन्ति
2.	क्रेष्यसि	क्रेष्यथः	क्रेष्यथ
1.	क्रेष्यामि	क्रेष्यावः	क्रेष्यामः

INDEFINITE.

	Singular.	Dual.	Plural.
3.	अक्रैषीत्	अक्रैष्टां	अक्रैषुः
2.	अक्रैषीः	अक्रैष्टं	अक्रैष्ट
1.	अक्रैषं	अक्रैष्व	अक्रैष्म

PRECATIVE MOOD.

	Singular.	Dual.	Plural.
3.	क्रीयात्	क्रीयास्तां	क्रीयासुः
2.	क्रीयाः	क्रीयास्तं	क्रीयास्त
1.	क्रीयासं	क्रीयास्व	क्रीयास्म

SUBJUNCTIVE MOOD.

	Singular.	Dual.	Plural.
3.	अक्रेष्यत्	अक्रेष्यतां	अक्रेष्यन्
2.	अक्रेष्यः	अक्रेष्यतं	अक्रेष्यत
1.	अक्रेष्यं	अक्रेष्याव	अक्रेष्याम

Infinitive Mood, क्रेतुं.

PARTICIPLES.

Present,	क्रीणत्	(न्-ती-त्)
Perfect,	चिक्रीवस्	(क्रीवान्-क्रीषी-वत्)
Future,	क्रेष्यत्	(न्-ती-त्)
Indefinite,	क्रीतवत्	(वान्-वती-वत्) क्रीत्वा

CONJUGATE THE FOLLOWING VERBS IN THE ACTIVE VOICE ONLY.

Root.	Meaning.	Present.	Past.	Future.
अश् (ग)	*to eat,*	अश्नाति	आश	अशिता
इष् (ग)	*to repeat,*	इष्णाति	इयेष	एषिता
ऋ (ग)	*to go,*	ऋणाति	आर	अरिता
कुन्थ् (ग)	*to suffer ; cling to,*	कुथ्नाति	चुकुन्थ	कुन्थिता
कुष (ग)	*to expel ; extract,*	कुष्णाति	चुकोष	कोषिता
क्रुन्थ् (ग)	*to suffer ; cling to,*	क्रुथ्नाति	चुक्रुन्थ	क्रुन्थिता
क्लिश् (ग)	*to afflict,*	क्लिश्नाति	चिक्लेश	क्लेशिता
क्षुभ् (ग)	*to agitate,*	क्षुभ्नाति	चुक्षोभ	क्षोभिता
गुध् (ग)	*to be angry,*	गुध्नाति	जुगोध	गोधिता
ग्रन्थ् (ग)	*to string,*	ग्रथ्नाति	जग्रन्थ	ग्रन्थिता
ज्ञा (ग)	*to know,*	जानाति	जज्ञौ	ज्ञाता
ज्या (गि)	*to decay,*	जिनाति	जिज्यौ	ज्याता
ज्री (गि)	*to decay,*	ज्रिणाति	जिज्राय	ज्रेता
णभ् (ग)	*to hurt,*	नभ्नाति	ननाभ	नभिता
तुभ् (ग)	*to injure,*	तुभ्नाति	तुतोभ	तोभिता
दॄ (गि)	*to tear ; to fear,*	दृणाति	ददार	दरिता
धू (गि, न)	*to shake,*	धुनाति	दुधाव	धविता
पुष् (ग)	*to fill,*	पुष्णाति	पुपोष	पोषिता
प्रुष् (ग)	*to love*	प्रुष्णाति	पुप्रोष	प्रोषिता
बन्ध् (ग, औ)	*to bind,*	बध्नाति	बबन्ध	बन्धा
वॄ (गि)	*to skreen ; to fill,*	वृणाति	ववार	वरिता
भॄ (गि)	*to nourish ; to blame,*	भृणाति	बभार	भरिता
भ्री (गि)	*to nourish ; to fear,*	भ्रीणाति	बभ्राय	भ्रेता
मन्थ् (ग)	*to churn,*	मथ्नाति	ममन्थ	मन्थिता
मुष् (ग)	*to steal,*	मुष्णाति	मुमोष	मोषिता
मृड् (ग)	*to rejoice,*	मृड्णाति	ममर्ड	मर्डिता
मृद् (ग)	*to grind ; tread on,*	मृद्नाति	ममर्द	मर्दिता
मॄ (गि)	*to hurt,*	मृणाति	ममार	मरिता मरीता
रिष् (ग)	*to retire,*	रिष्णाति	रिरेष	रेषिता
री (ग)	*to hurt ; to howl,*	रीणाति	रिराय	रेता
विष् (ग, औ)	*to separate ; to use,*	विष्णाति	विवेष	वेष्टा
व्री (गि)	*to nourish ; to choose,*	व्रिणाति	विव्राय	व्रेता
शॄ (गि)	*to injure,*	शृणाति	शशार	शरिता शरीता
श्रन्थ् (ग)	*to liberate,*	श्रथ्नाति	शश्रन्थ	श्रन्थिता

MIDDLE VOICE.

INDICATIVE MOOD.

PRESENT TENSE.

	Singular.	Dual.	Plural.
3.	क्रीणीते	क्रीणाते	क्रीणते
2.	क्रीणीषे	क्रीणाथे	क्रीणीध्वे
1.	क्रीणे	क्रीणीवहे	क्रीणीमहे

IMPERFECT TENSE.

	Singular.	Dual.	Plural.
3.	अक्रीणीत	अक्रीणातां	अक्रीणत
2.	अक्रीणीथाः	अक्रीणाथां	अक्रीणीध्वं
1.	अक्रीणि	अक्रीणीवहि	अक्रीणीमहि

IMPERATIVE MOOD.

	Singular.	Dual.	Plural.
3.	क्रीणीतां	क्रीणातां	क्रीणतां
2.	क्रीणीष्व	क्रीणाथां	क्रीणीध्वं
1.	क्रीणै	क्रीणावहै	क्रीणामहै

POTENTIAL MOOD.

	Singular.	Dual.	Plural.
3.	क्रीणीत	क्रीणीयातां	क्रीणीरन्
2.	क्रीणीथाः	क्रीणीशाथां	क्रीणीध्वं
1.	क्रीणीय	क्रीणीवहि	क्रीणीमहि

PERFECT.

	Singular.	Dual.	Plural.
3.	चिक्रिये	चिक्रियाते	चिक्रियिरे
2.	चिक्रियिषे	चिक्रियाथे	चिक्रियिढ्वे, ध्वे
1.	चिक्रिये	चिक्रियिवहे	चिक्रियिमहे

FIRST FUTURE.

	Singular.	Dual.	Plural.
3.	क्रेता	क्रेतारौ	क्रेतारः
2.	क्रेतासे	क्रेतासाथे	क्रेताध्वे
1.	क्रेताहे	क्रेतास्वहे	क्रेतास्महे

SECOND FUTURE.

	Singular.	Dual.	Plural.
3.	क्रेष्यते	क्रेष्येते	क्रेष्यन्ते
2.	क्रेष्यसे	क्रेष्येथे	क्रेष्यध्वे
1.	क्रेष्ये	क्रेष्यावहे	क्रेष्यामहे

INDEFINITE.

	Singular.	Dual.	Plural.
3.	अक्रेष्ट	अक्रेषातां	अक्रेषत
2.	अक्रेष्ठाः	अक्रेषाथां	अक्रेषध्वं
1.	अक्रेषि	अक्रेष्वहि	अक्रेष्महि

PRECATIVE MOOD.

	Singular.	Dual.	Plural.
3.	क्रेषीष्ट	क्रेषीयास्तां	क्रेषीरन्
2.	क्रेषीष्ठाः	क्रेषीयास्थां	क्रेषीध्वं
1.	क्रेषीय	क्रेषीवहि	क्रेषीमहि

SUBJUNCTIVE MOOD.

	Singular.	Dual.	Plural.
3.	अक्रेष्यत	अक्रेष्येतां	अक्रेष्यन्त
2.	अक्रेष्यथाः	अक्रेष्येथां	अक्रेष्यध्वं
1.	अक्रेष्ये	अक्रेष्यावहि	अक्रेष्यामहि

Infinitive Mood, क्रेतुं.

PARTICIPLES.

Present,	क्रीणान	(नः-ना-नं)
Perfect,	चिक्रियाण	(नः-ना-नं)
Future,	क्रेष्यमाण	(णः-णा-णं)
Indefinite,	क्रीतवत्	(वान्-वती-वत्) क्रीत्वा

CONJUGATE THE FOLLOWING VERBS IN THE THREE VOICES.

Root.	Meaning.	Present.		Past.		Future.
कॄ (गि, अ)	*to hurt,*	कृणाति	णीते	चकार	चक्रे	करिता करीता
क्नु, क्नू, (ग, अ)	*to sound,*	क्नुनाति	नीते	चुक्नाव	चुक्नुवे	क्नविता
द्रु (ग, अ)	*to go ; to hurt,*	द्रुणाति	णीते	दुद्राव	दुद्रुवे	द्रविता
पू (गि, अ)	*to purify,*	पुनाति	नीते	पुपाव	पुपुवे	पविता
प्री (ग, अ)	*to love ; please,*	प्रीणाति	णीते	पिप्राय	पिप्रिये	प्रेता
मी (ग, अ)	*to injure,*	मीनाति	नीते	मिमाय	मिम्ये	मेता
यु (ग. अ)	*to bind,*	युनाति	नीते	युयाव	युयुवे	योता
लू (गि, अ)	*to cut,*	लुनाति	नीते	लुलाव	लुलुवे	लविता
वॄ (गि, अ)	*to skreen,*	वृणाति	णीते	ववार	वव्रे	वरीता वरिता
श्री (ग, अ)	*to cook,*	श्रीणाति	णीते	शिश्राय	शिश्रिये	श्रेता
स्तॄ (गि, अ)	*to cover,*	स्तृणाति	णीते	तस्तार	तस्तरे	स्तर्ता

कुष्, *to extract,* used in a reflective sense, makes कुष्यति or कुष्यते. ज्ञा (ग) *to know,* makes जानाति, जानीतः, जानन्ति, &c.

For ग्रह् (ग, अ) *to take, to receive,* see the anomalous verbs.

SYNOPSIS OF THE NINTH CONJUGATION OF VERBS IN THE THREE VOICES.

Indicative,	Active.	Middle.	Passive.
Present,	क्रीणाति	क्रीणीते	क्रीयते
Imperfect,	अक्रीणात्	अक्रीणीत	अक्रीयत
Perfect,	चिक्राय	चिक्रिये	चिक्रिये
1st Future.	क्रेता	क्रेता	क्रेता
2nd Future,	क्रेष्यति	क्रेष्यते	क्रेष्यते
Indefinite,	अक्रैषीत्	अक्रैष्ट	अक्रायि
Imperative,	क्रीणातु	क्रीणीतां	क्रीयतां
Potential,	क्रीणीयात्	क्रीणीत	क्रीयेत
Precative,	क्रीयात्	क्रीषीष्ट	क्रीषीष्ट
Subjunctive,	अक्रेष्यत्	अक्रेष्यत	अक्रेष्यत
Infinitive,	क्रेतुं	क्रेतुं	क्रेतुं
Participles, pres.	क्रीणत्	क्रीणान	क्रीयमान
Perfect,	चिक्रीवस्	चिक्रियाण	चिक्रियाण
Future,	क्रेष्यत्	क्रेष्यमाण	क्रेष्यमाण
Indefinite,	क्रीतवत्	क्रीतवत्	क्रीत
Indeclinable, pres	क्रायं क्रायं		
Indeclinable, past,	क्रीत्वा विक्रीय		
Adjectival,	क्रेतव्य क्रयणीय क्रेय		
Reflective,	क्रियेलिम		

There are about sixty Primitives of this conjugation.

TENTH CONJUGATION.

The tenth Conjugation has इ inserted in the root, and is then inflected like a verb ending with इ of the first conjugation. The इ is retained in the principal tenses. इ, उ, and ऋ, if penultimate and followed by a single consonant, require *guṇa*, and अ requires *vriddhi*. A final vowel requires *vriddhi*; and a final आ requires the addition of प previous to the insertion of इ. Roots with the characteristic त् drop the final अ and admit neither *guṇa* nor *vriddhi*. As, चुर् (कि) *steal*, चोरयति; छद् (कि, ञ) *cover*, छादयति; पृ (क,) *fill*, पारयति; ज्ञा (क) *know*, ज्ञापयति; मृष (त्, क,) *forbear*, मृषयति; कथ (त्, क) *speak*, कथयति.

ACTIVE VOICE.

INDICATIVE MOOD.

PRESENT TENSE.

	Singular.	Dual.	Plural.
3.	चोरयति	चोरयतः	चोरयन्ति
2.	चोरयसि	चोरयथः	चोरयथ
1.	चोरयामि	चोरयावः	चोरयामः

IMPERFECT TENSE.

	Singular.	Dual.	Plural.
3.	अचोरयत्	अचोरयतां	अचोरयन्
2.	अचोरयः	अचोरयतं	अचोरयत
1.	अचोरयं	अचोरयाव	अचोरयाम

IMPERATIVE MOOD.

	Singular.	Dual.	Plural.
3.	चोरयतु	चोरयतां	चोरयन्तु
2.	चोरय	चोरयतं	चोरयत
1.	चोरयाणि	चोरयाव	चोरयाम

POTENTIAL MOOD.

	Singular.	Dual.	Plural.
3.	चोरयेत्	चोरयेतां	चोरयेयुः
2.	चोरयेः	चोरयेतं	चोरयेत
1.	चोरयेयं	चोरयेव	चोरयेम

PERFECT.

	Singular.	Dual.	Plural.
3.	चोरयाञ्चकार	चोरयाञ्चक्रतुः	चोरयाञ्चक्रुः
2.	चोरयाञ्चकर्थ	चोरयाञ्चक्रथुः	चोरयाञ्चक्र
1.	चोरयाञ्चकार	चोरयाञ्चकृव	चोरयाञ्चकृम

FIRST FUTURE.

	Singular.	Dual.	Plural.
3.	चोरयिता	चोरयितारौ	चोरयितारः
2.	चोरयितासि	चोरयितास्थः	चोरयितास्थ
1.	चोरयितास्मि	चोरयितास्वः	चोरयितास्मः

SECOND FUTURE.

	Singular.	Dual.	Plural.
3.	चोरयिष्यति	चोरयिष्यतः	चोरयिष्यन्ति
2.	चोरयिष्यसि	चोरयिष्यथः	चोरयिष्यथ
1.	चोरयिष्यामि	चोरयिष्यावः	चोरयिष्यामः

INDEFINITE.

	Singular.	Dual.	Plural.
3.	अचूचुरत्	अचूचुरतां	अचूचुरन्
2.	अचूचुरः	अचूचुरतं	अचूचुरत
1.	अचूचुरं	अचूचुराव	अचूचुराम

PRECATIVE MOOD.

	Singular.	Dual.	Plural.
3.	चोर्य्यात्	चोर्य्यास्तां	चोर्य्यासुः
2.	चोर्य्याः	चोर्य्यास्तं	चोर्य्यास्त
1.	चोर्य्यासं	चोर्य्यास्व	चोर्य्यास्म

SUBJUNCTIVE MOOD.

	Singular.	Dual.	Plural.
3.	अचोरयिष्यत्	अचोरयिष्यतां	अचोरयिष्यन्
2.	अचोरयिष्यः	अचोरयिष्यतं	अचोरयिष्यत
1.	अचोरयिष्यं	अचोरयिष्याव	अचोरयिष्याम

Infinitive Mood, चोरयितुं.

PARTICIPLES.

Present, चोरयत् (न्-ती-त्)

Perfect, चोरयाञ्चक्रिवस् (वान्-उषी-वत्)

Future, चोरयिष्यत् (न्-ती-त्)

Indefinite, चोरितवत् (वान्-वती-वत्) चोरयित्वा

CONJUGATE THE FOLLOWING VERBS IN THE ACTIVE VOICE.

Root.	Meaning.	Present.	Past.	Future.
अंश अंस (क,त्)	*to divide,*	अंशयति	अंशयामास	अंशयिता
अघ (क,त्)	*to sin,*	अघयति	अघयामास	अघयिता
अङ्क,अङ्ग (क,त्)	*to mark, to count,*	अङ्कयति	अङ्कयामास	अङ्कयिता
अन्ध (क,त्)	*to be blind,*	अन्धयति	अन्धयामास	अन्धयिता
अम् (क)	*to be sick,*	आमयति	आमयामास	आमयिता
अर्क् (क)	*to praise, to heat,*	अर्कयति	अर्कयामास	अर्कयिता
अर्ह् (क)	*to honour,*	अर्हयति	अर्हयामास	अर्हयिता
अवधीर (क,त)	*to disregard, despise,*	अवधीरयति,	अवधीरयामास,	अवधीरयिता
आन्दोल (क,त्)	*to swing,*	आन्दोलयति,	आन्दोलयामास,	आन्दोलयिता
ऊन (क,त्)	*to lessen,*	ऊनयति	ऊनयामास	ऊनयिता
ऊर्ज् (क)	*to be strong,*	ऊर्जयति	ऊर्जयामास	ऊर्जयिता
ओज (क,त)	*to shine,*	ओजयति	ओजयामास	ओजयिता
ओलड् (द्, कि)	*to dart, throw up,*	ओलण्डयति	ओलण्डयामास	ओलण्डयिता
कत्र (क,त्)	*to loosen,*	कत्रयति	कत्रयामास	कत्रयिता
कथ (क,त्)	*to speak,*	कथयति	कथयामास	कथयिता
कर्ण (क,त्)	*to pierce through,*	कर्णयति	कर्णयामास	कर्णयिता
कर्त्त (क,त)	*to cut through, loose,*	कर्त्तयति	कर्त्तयामासं	कर्त्तयिता
कल (क,त्)	*to count,*	कलयति	कलयामास	कलयिता
काल (क,त्)	*to reckon time,*	कालयति	कालयामास	कालयिता
किल्, (क)	*to throw, to send,*	केलयति	केलयामास	केलयिता
कीट् (क)	*to colour, to bind,*	कीटयति	कीटयामास	कीटयिता
कुट्ट् (क)	*to pound; censure,*	कुट्टयति	कुट्टयामास	कुट्टयिता
कुण (क,त्)	*to advise with,*	कुणयति	कुणयामास	कुणयिता
कुप् (क)	*to shine,*	कोपयति	कोपयामास	कोपयिता
कुमार,कुमाल(क,त)	*to play,*	कुमारयति	कुमारयामास	कुमारयिता
क्लप (क,त्)	*to be weak,*	क्लपयति	क्लपयामास	क्लपयिता
कॄत् (क)	*to celebrate.*	कीर्त्तयति	कीर्त्तयामास	कीर्त्तयिता
क्षप (क,त्)	*to throw,*	क्षपयति	क्षपयामास	क्षपयिता
खेट. खेड (क, त्)	*to eat,*	खेटयति	खेटयामास	खेटयिता
गण (क,त्)	*to enumerate,*	गणयति	गणयामास	गणयिता
गद् (क,त्)	*to thunder,*	गद्यति	गद्यामास	गद्यिता
गर्ज् (क)	*to thunder,*	गर्जयति	गर्जयामास	गर्जयिता
गर्ध् (क)	*to covet,*	गर्द्धयति	गर्द्धयामास	गर्द्धयिता

Root.		Meaning.	Present.	Past.	Future.
गर्ह्	(कि)	*to contemn,*	गर्हयति	गर्हयामास	गर्हयिता
गवेष	(क,त्)	*to seek after,*	गवेषयति	गवेषयामास	गवेषयिता
गह्व	(क,त्)	*to be thick,*	गह्वयति	गह्वयामास	गह्वयिता
गुठ्	(क,इ)	*to enclose,*	गुण्ठयति	गुण्ठयामास	गुण्ठयिता
गुड्	(क,इ)	*to pound; to save,*	गुण्डयति	गुण्डयामास	गुण्डयिता
गुण	(क,त्)	*to advise, invite,*	गुणयति	गुणयामास	गुणयिता
गुस	(क,त)	*to seize, to swallow,*	गुषयति	गुषयामास	गुषयिता
गोम	(क,त्)	*to besmear,*	गोमयति	गोमयामास	गोमयिता
घट्ट्	(क)	*to move, happen,*	घट्टयति	घट्टयामास	घट्टयिता
घुष्	(कि,इर)	*to proclaim,*	घोषयति	घोषयामास	घोषयिता
चर्	(क)	*to investigate,*	चारयति	चारयामास	चारयिता
चित्	(क,इ)	*to think,*	चिन्तयति	चिन्तयामास	चिन्तयिता
चित्र	(त,कि)	*to paint,*	चित्रयति	चित्रयामास	चित्रयिता
चुद्	(क)	*to ask; to send,*	चोदयति	चोदयामास	चोदयिता
चुब्	(कि, इ)	*to kiss,*	चुम्बयति	चुम्बयामास	चुम्बयिता
चुर्ण	(क)	*to grind,*	चूर्णयति	चूर्णयामास	चूर्णयिता
छर्द्	(क)	*to vomit,*	छर्दयति	छर्दयामास	छर्दयिता
छिद्र	(क,त्)	*to pierce,*	छिद्रयति	छिद्रयामास	छिद्रयिता
छेद,	(क,त्)	*to cut,*	छेदयति	छेदयामास	छेदयिता
जल्	(क)	*to cover,*	जालयति	जालयामास	जालयिता
जुष्	(कि)	*to enjoy,*	जोषयति	जोषयामास	जोषयिता
ज्ञप्	(क,म)	*to know,*	ज्ञपयति	ज्ञपयामास	ज्ञपयिता
ज्ञा	(कृ)	*to order,*	ज्ञापयति	ज्ञापयामास	ज्ञापयिता
तड्	(क)	*to beat,*	ताडयति	ताडयामास	ताडयिता
तर्क्	(क)	*to reason,*	तर्कयति	तर्कयामास	तर्कयिता
तस्	(कि, इ)	*to adorn,*	तंसयति	तंसयामास	तंसयिता
तिज्	(क)	*to sharpen,*	तेजयति	तेजयामास	तेजयिता
तिल्	(क)	*to be greasy,*	तेलयति	तेलयामास	तेलयिता
तीर	(क,त्)	*to cross over, finish,*	तीरयति	तीरयामास	तीरयिता
तुल्	(कि)	*to weigh,*	तोलयति	तोलयामास	तोलयिता
त्रस्	(क)	*to oppose,*	त्रासयति	त्रासयामास	त्रासयिता
दण्ड्	(क,त)	*to punish,*	दण्डयति	दण्डयामास	दण्डयिता
दल	(कि)	*to divide,*	दालयति	दालयामास	दालयिता
दुःख	(क,त)	*to give pain,*	दुःखयति	दुःखयामास	दुःखयिता
दृप्	(कि)	*to blaze, be proud,*	दर्पयति	दर्पयामाम	दर्पयिता
धक्क	(क)	*to destroy,*	धक्कयति	धक्कयामास	धक्कयिता

Root.		Meaning.	Present.	Past.	Future.
धृष्	(कि)	*to overbear,*	धर्षयति	धर्षयामास	धर्षयिता
ध्वन	(क, त्)	*to sound,*	ध्वनयति	ध्वनयामास	ध्वनयिता
नक्ष्	(क)	*to annihilate,*	नक्षयति	नक्षयामास	नक्षयिता
नट्	(क)	*to dance,*	नाटयति	नाटयामास	नाटयिता
पक्ष्	(क)	*to take sides,*	पक्षयति	पक्षयामास	पक्षयिता
पट	(क,त्)	*to surround,*	पटयति	पटयामास	पटयिता
पड्	(इ, कि)	*to heap up,*	पण्डयति	पण्डयामास	पण्डयिता
पर्ण	(क,त्)	*to be green,*	पर्णयति	पर्णयामास	पर्णयिता
पल्यूल	(क,त्)	*to cut,*	पल्यूलयति	पल्यूलयामास	पल्यूलयिता
पश्	(क)	*to bind,*	पाशयति	पाशयामास	पाशयिता
पार	(क,त्)	*to cross over, finish,*	पारयति	पारयामास	पारयिता
पाल्	(कि)	*to preserve,*	पालयति	पालयामास	पालयिता
पिज्	(क, इ)	*to shine,*	पिञ्जयति	पिञ्जयामास	पिञ्जयिता
पीड्	(ऋ)	*to be painful,*	पीडयति	पीडयामास	पीडयिता
पुंस्	(क)	*to smear,*	पुंसयति	पुंसयामास	पुंसयिता
पुष	(क)	*to take, to wear,*	पोषयति	पोषयामास	पोषयिता
पुस्त्	(क)	*to bind,*	पुस्तयति	पुस्तयामास	पुस्तयिता
पूज्	(क)	*to worship,*	पूजयति	पूजयामास	पूजयिता
पूण्	(क)	*to collect,*	पूणयति	पूणयामास	पूणयिता
पृथ्	(क)	*to throw, to send,*	पर्थयति	पर्थयामास	पर्थयिता
प्रथ्	(क)	*to make famous,*	प्राथयति	प्राथयामास	प्राथयिता
बध्	(क)	*to bind, to kill,*	बाधयति	बाधयामास	बाधयिता
बुक्क्	(कि)	*to bark,*	बुक्कयति	बुक्कयामास	बुक्कयिता
बुल्	(क)	*to sink.*	बोलयति	बोलयामास	बोलयिता
भक्ष्	(क)	*to eat,*	भक्षयति	भक्षयामास	भक्षयिता
भज्	(क)	*to cook,*	भाजयति	भाजयामास	भाजयिता
भदि	(क, इ)	*to be happy, shine,*	भन्दयति	भन्दयामास	भन्दयिता
भाज	(क, त)	*to divide,*	भाजयति	भाजयामास	भाजयिता
भाम	(क, त)	*to be angry*	भामयति	भामयामास	भामयिता
भू	(क)	*to think,*	भावयति	भावयामास	भावयिता
भूष्	(कि)	*to ornament,*	भूषयति	भूषयामास	भूषयिता
मड्	(इ, कि)	*to adorn,*	मण्डयति	मण्डयामास	मण्डयिता
मह्	(क)	*to revere,*	माहयति	माहयामास	माहयिता
मान्	(कि)	*to honour,*	मानयति	मानयामास	मानयिता
मार्ग्	(कि)	*to search, to clean,*	मार्गयति	मार्गयामास	मार्गयिता
मार्ज	(क)	*to cleanse,*	मार्जयति	मार्जयामास	मार्जयिता

Root.		Meaning.	Present.	Past.	Future.
मिश्र	(क, त)	*to mix,*	मिश्रयति	मिश्रयामास	मिश्रयिता
मुच्	(क)	*to put off, escape from,*	मोचयति	मोचयामास	मोचयिता
मूत्र	(क, त)	*to make water,*	मूत्रयति	मूत्रयामास	मूत्रयिता
मूल्, मुल	(क)	*to plant,*	मूलयति	मूलयामास	मूलयिता
म्रक्ष्	(क)	*to anoint,*	म्रक्षयति	म्रक्षयामास	म्रक्षयिता
मोक्ष्	(कि)	*to free from,*	मोक्षयति	मोक्षयामास	मोक्षयिता
म्लेच्छ	(कि)	*to speak as a foreigner,*	म्लेच्छयति	म्लेच्छयामास	म्लेच्छयिता
यत्	(क)	*to afflict,*	यातयति	यातयामास	यातयिता
युज्	(कि)	*to unite,*	योजयति	योजयामास	योजयिता
रच	(क, त)	*to do, to compose,*	रचयति	रचयामास	रचयिता
रह	(क, त)	*to quit,*	रहयति	रहयामास	रहयिता
रिच्	(कि)	*to join* or *disjoin,*	रेचयति	रेचयामास	रेचयिता
रुष्	(क)	*to be angry,*	रोषयति	रोषयामास	रोषयिता
रूक्ष	(क, त)	*to be harsh,*	रूक्षयति	रूक्षयामास	रूक्षयिता
रूप	(क, त)	*to form, to shape,*	रूपयति	रूपयामास	रूपयिता
लिग्	(क, इ)	*to paint,*	लिङ्गयति	लिङ्गयामास	लिङ्गयिता
लुठ्	(इ, क)	*to thieve,*	लोठयति	लोठयामास	लोठयिता
लोक्	(क, ऋ)	*to shine,*	लोकयति	लोकयामास	लोकयिता
वट्	(इ, कि)	*to share out,*	वण्टयति	वण्टयामास	वण्टयिता
वद्	(क)	*to speak,*	वादयति	वादयामास	वादयिता
वर	(क, त)	*to desire, to choose,*	वरयति	वरयामाष	वरयिता
वर्ण	(क, त)	*to describe, praise,*	वर्णयति	वर्णयामास	वर्णयिता
वर्ध्	(क)	*to pierce, to fill,*	वर्धयति	वर्धयामास	वर्धयिता
वह्	(इ)	*to shine,*	वंहयति	वंहयामास	वंहयिता
वल्क्	(क)	*to speak,*	वल्कयति	वल्कयामास	वल्कयिता
वात	(क, त)	*to fan,*	वातयति	वातयामास	वातयिता
वास्	(क)	*to fumigate.*	वामयति	वासयामास	वासयिता
वृ	(क)	*to choose, to skreen,*	वारयति	वारयामास	वारयिता
वेल	(क, त)	*to count time,*	वेलयति	वेलयामास	वेलयिता
व्यय्	(क)	*to expend,*	व्याययति	व्याययामास	व्याययिता
व्रज्	(क)	*to go, to purify,*	व्राजयति	व्राजयामास	व्राजयिता
शठ्	(क)	*to speak ill,**	शाठयति	शाठयामास	शाठयिता
शब्द्	(क)	*to sound,*	शब्दयति,	शब्दयामास	शब्दयिता
शिष्	(क)	*to leave a residue,*	शेषयति	शेषयामास	शेषयिता
शील	(क, त)	*to practise, to wear,*	शीलयति	शीलयामास	शीलयिता
श्रथ	(क, त)	*to be weak,*	श्रथयति	श्रथयामास	श्रथयिता

Root.		Meaning.	Present.	Past.	Future.
श्रन्थ्	(क)	*to put in rows, to kill,*	श्रन्थयति	श्रन्थयामास	श्रन्थयिता
श्लथ	(क, त्)	*to be weak, to loose,*	श्लथयति	श्लथयामास	श्लथयिता
स्तन्	(क, मि)	*to sound, thunder,*	स्तनयति	स्तनयामास	स्तनयिता
स्तूप्	(क)	*to heap up,*	स्तूपयति	स्तूपयामास	स्तूपयिता
स्निह्	(क)	*to be oily, kind,*	स्नेहयति	स्नेहयामास	स्नेहयिता
ष्वद्	(क)	*to taste,*	स्वादयति	स्वादयामास	स्वादयिता
सान्त्व	(क, त्)	*to comfort,*	सान्त्वयति	सान्त्वयामास	सान्त्वयिता
साम	(क, त्)	*to conciliate,*	सामयति	सामयामास	सामयिता
सूच	(क, त्)	*to inform,*	सूचयति	सूचयामास	सूचयिता
स्तेन	(क, त्)	*to steal,*	स्तेनयति	स्तेनयामास	स्तेनयिता
स्तोम	(क त्)	*to praise,*	स्तोमयति	स्तोमयामास	स्तोमयिता
स्पृह्	(क)	*to wish for,*	स्पृहयति	स्पृहयामास	स्पृहयिता
स्वन	(क, त्)	*to sound,*	स्वनयति	स्वनयामास	स्वनयिता
हिंस	(इ. त)	*to injure,*	हिंसयति	हिंसयामास	हिंसयिता
ह्लप्	(क)	*to speak,*	ह्लापयति	ह्लापयामास	ह्लापयिता

MIDDLE VOICE.

INDICATIVE MOOD.

PRESENT TENSE.

	Singular.	Dual.	Plural.
3.	चोरयते	चोरयेते	चोरयन्ते
2.	चोरयसे	चोरयेथे	चोरयध्वे
1.	चोरये	चोरयावहे	चोरयामहे

IMPERFECT TENSE.

	Singular.	Dual.	Plural.
3.	अचोरयत	अचोरयेतां	अचोरयन्त
2.	अचोरयथाः	अचोरयेथां	अचोरयध्वं
1.	अचोरये	अचोरयावहि	अचोरयामहि

IMPERATIVE MOOD.

	Singular.	Dual.	Plural.
3	चोरयतां	चोरयेतां	चोरयन्तां
2.	चोरयस्व	चोरयेथां	चोरयध्वं
1.	चोरयै	चोरयावहै	चोरयामहै

POTENTIAL MOOD.

	Singular.	Dual.	Plural.
3.	चोरयेत	चोरयेयातां	चोरयेरन्
2.	चेरयेथाः	चोरयेयाथां	चोरयेध्वं
1.	चोरयेय	चोरयेवहि	चोरयेमहि

PERFECT.

	Singular.	Dual.	Plural.
3.	चोरयाञ्चक्रे	चोरयाञ्चक्राते	चोरयाञ्चक्रिरे
2.	चोरयाञ्चकृषे	चोरयाञ्चक्राथे	चोरयाञ्चकृढ्वे
1.	चोरयाञ्चक्रे	चोरयाञ्चकृवहे	चोरयाञ्चकृमहे

FIRST FUTURE.

	Singular.	Dual.	Plural.
3.	चोरयिता	चोरयितारौ	चोरयितारः
2.	चोरयितासे	चोरयितासाथे	चोरयिताध्वे
1.	चोरयिताहे	चोरयितास्वहे	चोरयितास्महे

SECOND FUTURE.

	Singular.	Dual.	Plural.
3.	चोरयिष्यते	चोरयिष्येते	चोरयिष्यन्ते
2.	चोरयिष्यसे	चोरयिष्येथे	चोरयिष्यध्वे
1.	चोरयिष्ये	चोरयिष्यावहे	चोरयिष्यामहे

INDEFINITE.

	Singular.	Dual.	Plural.
3.	अचूचुरत	अचूचुरातां	अचूचुरन्त
2.	अचूचुरथाः	अचूचुराथां	अचूचुरध्वं
1.	अचूचुरे	अचूचुरावहि	अचूचुरामहि

PRECATIVE MOOD.

	Singular.	Dual.	Plural.
3.	चोरयिषीष्ट	चोरयिषीयास्तां	चोरयिषीरन्
2.	चोरयिषीष्ठाः	चोरयिषीयास्थां	चोरयिषीढ्वं
1.	चोरयिषीय	चोरयिषीवहि	चोरयिषीमहि

SUBJUNCTIVE MOOD.

	Singular.	Dual.	Plural.
3.	अचोरयिष्यत	अचोरयिष्येतां	अचोरयिष्यन्त
2.	अचोरयिष्यथाः	अचोरयिष्येथां	अचोरयिष्यध्वं
1.	अचोरयिष्ये	अचोरयिष्यावहि	अचोरयिष्यामहि

Infinitive Mood, चोरयितुं.

PARTICIPLES.

Present,	चोरयमाण	(णः-णा-णं)
Perfect,	चोरयामासिवस्	(वान्-सुषी-वत्)
Future,	चोरयिष्यमाण	(णः-णा-णं)
Indefinite,	चोरितवत्	(वान्-वती-वत्) चोरयित्वा

CONJUGATE THE FOLLOWING DEPONENT VERBS IN THE MIDDLE VOICE.

Root.	Meaning.	Present.	Past.	Future.
अर्थ (क, त्, ङ)	*to ask, to pray,*	अर्थयते	अर्थयाञ्चक्रे	अर्थयिता
कम् (क, ण, ङ)	*to lust for,*	कामयते	कामयाञ्चक्रे	कामयिता
कुस्म् (क, ङ)	*to smile, perceive,*	कुस्मयते	कुस्मयाञ्चक्रे	कुस्मयिता
कुह (क, त्, ङ)	*to excite surprise,*	कुहयते	कुहयाञ्चक्रे	कुहयिता
तर्ज् (क, ङ)	*to blame,*	तर्जयते	तर्जयाञ्चक्रे	तर्जयिता
दश् (इ, क, ङ)	*to see ; to bite,*	दंशयते	दंशयाञ्चक्रे	दंशयिता
निष्क् (क, ङ)	*to weigh, measure,*	निष्कयते	निष्कयाञ्चक्रे	निष्कयिता
भ्रूण् (क, ङ.)	*to fear or hope,*	भ्रूणयते	भ्रूणयाञ्चक्रे	भ्रूणयिता
मन्त्र् (क, इ, ङ)	*to counsel,*	मंत्रयते	मंत्रयाञ्चक्रे	मंत्रयिता
मद् (क ङ)	*to fill,*	मादयते	मादयाञ्चक्रे	मादयिता
मन् (क, ङ)	*to be proud,*	मानयते	मानयाञ्चक्रे	मानयिता
मृग (क, त्, ङ)	*to seek, hunt,*	मृगयते	मृगयाञ्चक्रे	मृगयिता
यक्ष् (क, ङ)	*to exalt,*	यक्षयते	यक्षयाञ्चक्रे	यक्षयिता
लल् (क, ङ)	*to desire,*	लालयते	लालयाञ्चक्रे	लालयिता
वञ्च् (क, ङ)	*to cheat,*	वञ्चयते	वञ्चयाञ्चक्रे	वञ्चयिता
वीर (क त्)	*to be brave,*	वीरयते	वीरयाञ्चक्रे	वीरयिता
शम (क, ङ)	*to reflect, design,*	शामयते	शामयाञ्चक्रे	शामयिता
शूर (क, त्, ङ)	*to be heroic,*	शूरयते	शूरयाञ्चक्रे	शूरयिता
स्थूल (क, त्, ङ)	*to be fat,*	स्थूलयते	स्थूलयाञ्चक्रे	स्थूलयिता
स्पश् (क, ङ)	*to unite,*	स्पर्शयते	स्पर्शयाञ्चक्रे	स्पर्शयिता
छिद्र (क, ङ)	*to hurt,*	छिद्रयते	छिद्रयाञ्चक्रे	छिद्रयिता


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SYNOPSIS OF THE TENTH CONJUGATION OF VERBS IN THE THREE VOICES.

Indicative.	Active.	Middle.	Passive.
Present,	चोरयति	चोरयते	चोर्य्यते
Imperfect,	अचोरयत्	अचोरयत	अचोर्य्यत
Perfect,	चोरयाञ्चकार	चोरयाञ्चक्रे	चोरयाञ्चक्रे
1st Future,	चोरयिता	चोरयिता	चोरयिता
2nd Future,	चोरयिष्यति	चोरयिष्यते	चोरयिष्यते
Indefinite,	अचूचुरत्	अचूचुरत	अचोरि
Imperative,	चोरयतु	चोरयतां	चोर्य्यतां
Potential,	चोरयेत्	चोरयेत	चोर्य्येत
Precative,	चोर्य्यात्	चोरयिषीष्ट	चोरयिषीष्ट
Subjunctive,	अचोरयिष्यत	अचोरयिष्यत	अचोरयिष्यत
Infinitive,	चोरयितुं	चोरयितुं	चोरयितुं
Participles, pres.	चोरयत्	चोरयमाण	चोर्य्यमाण
Perfect,	चोरयाञ्चकृवस्	चोरयाञ्चक्राण	चोरयाञ्चक्राण
Future,	चोरयिष्यत्	चोरयिष्यमाण	चोरयिष्यमाण
Indefinite,	चोरितवत्	चोरितवत्	चोरित
Indeclin. pres.	चोरयं चोरयं		
Indeclin. past.	चोरयित्वा प्रचोर्य्य		
Adjectival,	चोरयितव्य चोरयणीय चोर्य्य		
Reflective,	चोरेषिम		

CONJUGATE THE FOLLOWING VERBS IN THE THREE VOICES.

Root.	Meaning.	Present.	Past.	Future.
अर्च् (क, अ)	*to worship,*	अर्चयति ते	अर्चयाञ्चकार क्रे	अर्चयिता
अर्द् (क, अ)	*to hurt,*	अर्दयति ते	अर्दयाञ्चकार क्रे	अर्दयिता
कुत्स् (क, अ)	*to blame,*	कुत्सयति ते	कुत्सयाञ्चकार क्रे	कुत्सयिता
छद् (कि, अ)	*to cover,*	छादयति ते	छादयाञ्चकार क्रे	छादयिता
उभ् (क,द,अ)	*to accumulate,*	उम्भयति ते	उम्भयाञ्चकार क्रे	उम्भयिता
डिभ् (क,द,अ)	*to hoard,*	डिम्भयति ते	डिम्भयाञ्चकार क्रे	डिम्भयिता
भर्त्स् (क अ)	*to reprove,*	भर्त्सयति त	भर्त्सयाञ्चकार क्रे	भर्त्सयिता
लक्ष् (क अ)	*to mark, to see,*	लक्षयति ते	लक्षयाञ्चकार क्रे	लक्षयिता
विद् (क, अ)	*to know, to speak,*	वेदयति ते	वेदयाञ्चकार क्रे	वेदयिता
सङ्ग्राम(क,त,अ)	*to fight,*	संग्रामयति ते	संग्रामयाञ्चकार क्रे	संग्रामयिता
स्यम् (क, अ)	*to infer, consider,*	स्यामयति ते	स्यामयाञ्चकार क्रे	स्यामयिता

The verbs of this, together with those of the preceding conjugations, make up the total number of the simple roots, which are computed to be one thousand seven hundred and sixty-five. Owing to the same word's being often differently spelt, and its sometimes belonging to more than one conjugation, the number is considered by some to amount to about two thousand. These verbs are greatly increased in number by means of Prepositions; they are however conjugated in the same manner, when the prepositions are prefixed, as in their simple state. It is not to be supposed that this number of verbs is in common use; scarcely more than 500 of them are of frequent occurrence; and most of them are included in this and the following chapter on the verbs.

SECTION III.

OF THE FORMATION AND USE OF THE TENSES, &c.

THE PRESENT AND ITS FORMATIVES.

PRESENT.

The Present tense is formed according to the rules laid down at the beginning of each conjugation.

This tense may be either definite or indefinite in regard to time; as, अस्ति कश्चिद् विद्वान् *Is there* (*now*) *a wise man?* अस्ति भागीरथीतीरे नगरं *There is a city on the banks of the Bhágírathí.* कर्त्ता कुरुते यद् यदिच्छति *The maker makes whatever he pleases.* In the first example the time is present definite; in the second indefinite including past and present time; and in the last indefinite including present, past and future. With स्म added, it is always past; as, सर्व्वे तं तिरस्कुर्व्वन्ति स्म *all reproached him.*

The comparative terminations तरां and तमां are added to verbs in any of the tenses to signify *intensity;* as ध्यायति तरां *He meditates too much,* ध्यायति तमां *He meditates a great deal too much.*

IMPERFECT.

The Imperfect is formed from the Present by prefixing the augment अ, and changing the final ति to ते and ते to त. When ति and ते are preceded by a vowel, they become त् and त; when united with a consonant, in the Active ति is dropped, and the final of the word changed according to the rules of Permutation; in the Middle ए is changed to the inherent अ. As, याचति, अयाचत्; याचते, अयाचत; द्वेष्टि, अद्वेट्; द्विष्टे, अद्विष्ट; रुणद्धि, अरुणात्; रुन्धे, अरुन्ध.

When ति is dropped and the final changed, the 2d person is like the 3d; but if the final becomes त्, there are two forms; as, 3d, अद्वेट्; 2d, अद्वेट्; 3d, अरुणात्; 2d, अरुणात् and अरुणः.

Verbs beginning with a vowel require *vriddhi* when the augment is prefixed; as, ऊर्णोति, और्णोत् *he covered;* ऋज् आर्जत् *he stood firm or upright.*

When Verbs are compounded with Prepositions, the augment is always prefixed to the root, and not to the Preposition; as, प्रभू *to be supreme, to rule;* प्रभवति प्राभवत्, and not अप्रभवत्.

If the word consists of two parts, the Preposition may intervene as उक्षां प्रचक्रुः *they sprinkled.*

The imperfect tense, when used correctly, expresses what was taking place at some time past and was

still going on, but not completed; as, स तं पङ्के पतितं दृष्ट्वावदत् *Seeing him fallen in the mud he said* or *was saying.* व्याघ्रेण धृतः स पान्थोऽचिन्तयत् *The traveller being seized by the tiger was reflecting.*

IMPERATIVE.

The Imperative mood is formed from the Present by changing the final termination ति to तु, and ते to तां. As, याचति याचतु; याचते याचतां.

If the verb ends with अ or उ after a single consonant, no addition is made; but if with any other vowel, or उ after a compound consonant, हि is added; if with ध्—ष्, धि is added; in the 2d person of the Imperative Active; as, याच, सुनु, क्रीणीहि, तक्ष्णुहि, वग्धि.

तात् may be used in the 2d and 3rd persons singular in a Precative sense; as, जीव तात् *may he, or mayest thou live.* So हि or त in the Active and स्व or ध्वं in the Middle, may be used for all the persons in the sense of repetition or excess. The हि is dropped, retained, or changed according to the above rule.

The imperative, though sometimes used like the potential, is most commonly employed to express a command or direction; as, भो भोः पण्डिताः श्रूयतां मम वचनं *O Pandits, let my word be heard.* यूयं शृणुत सम्प्रति *Do you now hear.* सुवर्णकङ्कणं गृहाण. *Take this gold ornament.*

POTENTIAL.

The Potential mood is formed from the Present by rejecting *guṇa*, and changing the final termination. If अ precedes the terminations; they will be इत् and ईत,

if any other letter, यात् and ईत; as, याच याचेत् छिद्यात् छिद्यीत, &c.

The potential, besides occasionally expressing the sense of the imperative, is also used in a variety of senses, as may, can, might, could, would, should, ought, &c.; as, एकेन चक्रेण न रथस्य गतिर्भवेत् *The motion of the car cannot be by (only) one wheel.* आपदार्थं धनं रक्षेत् *One should save money for the time of trouble.* अस्य दग्धोदरस्यार्थे कः कुर्य्यात् पातकं महत् *Who would commit a great sin for this vile perishable body.*

It is only in the preceding four forms that there is any difference in the conjugations; the following rules for the formation of the other tenses apply to all the conjugations alike.

THE PERFECT.

The Perfect tense is characterized by the reduplication of the first syllable, and by the changes which take place in the Penultimate and final letters of the root.

1st. *Of the Reduplication.*

In the reduplication an aspirated consonant is changed into an unaspirated one, and a long vowel into a short one; but if the first syllable of the root is an unaspirated consonant, followed by a short

vowel, it is simply doubled ; as, भज्, *to worship*; बभाज ; याच्, *to ask*, ययाच ; तुद्, *to pain*, तुतोद, &c.

इ is the short vowel of ई, ए, ऐ ; and उ of ऊ, ओ, औ.

अ is used for the reduplication of ऋ, ॠ, or a diphthong ; च for क, or ख ; and ज for ग, घ, or ह. As भृ, *to nourish*, बभार ; तॄ, *to pass over*, ततार ; छो, *to cut*, चच्छौ ; कृ, *to do*, चकार ; खद्, *to eat*, चखाद ; गै, *to sing*, जगौ ; घ्रा, *to smell*, जघ्रौ ; हू, *to sacrifice*, जुहाव.

Verbs beginning with a double consonant reduplicate the first one ; but if the first is an *s* and the last क, च, ट, त, प, or any one of their aspirates, they reduplicate the last one ; as, प्सा, *to eat*, पप्सौ ; स्कन्द्, *to dry*, चस्कन्द ; &c.

Verbs beginning with ऋ followed by a double consonant, prefix आन for the reduplication ; as, ऋण्, *to go*, आनर्ण ; अञ्च्, *to move* or *honour*, आनञ्च.

If the verb begins with आ or अ, succeeded by a single consonant, the अ or आ is doubled ; as, आप्, *to obtain*, आप ; अन्, *to live*, आन.

अश्, (ङ) *to occupy space*, makes आनशे ; and आछ् (र,) *to rest*, आनच्छ.

Verbs beginning with इ and उ take इय and उव for the reduplication ; those having the characteristic ए prefix इ and उ for the reduplication of य and व ; as, इष्, *to desire*, इयेष ; उख, *to move*, उवोख ; यज् (ए), *to sacri-*

fice, इयाज ; वप् (ए), *to sow*, *to weave*, उवाप ; ह्वे (ए), *to dare*, *to call*, जुहाव, जुहुवतुः, जुहुवुः, &c.

Verbs with an initial vowel that is long by nature or position, omit the reduplication, and are inflected like verbs of the 10th conjugation ; as, ऋध्, *to increase*, ऋधामास, ऋधाम्बभूव or ऋधाञ्चक्रे ; उन्द्, *to wet*, उन्दामास, &c.

2d. *Of the Penultimate.*

A penultimate अ followed by a single consonant requires *vriddhi ;* इ, उ, and ऋ in the same situation require *guṇa*. As, शप्, *to curse*, शशाप ; द्विष्, *to hate*, दिद्वेष ; तुद्, *to hurt*, तुतोद ; तृह्, *to injure*, ततर्ह.

Guṇa is required only in the singular number, and *vriddhi* only in the 1st and 3d persons singular of the Active voice. In the dual and plural of the Active and in all the persons of the middle neither is required.

Verbs with a penultimate अ, when they have the letter of reduplication the same as the first letter of the root, and end with a single consonant, lose the reduplicated letter, and change the अ to ए where *vriddhi* is not required ; as, शप्, *to curse*, शशाप, शेपतुः, शेपुः, &c. तन्, *to extend*, ततान, तेनतुः, तेनुः, &c.

Thus also are inflected ग्रथ्, *to see, to string ;* तॄ, *to pass over ;* त्रप्, *to be ashamed ;* दम्भ्, *to command, boast ;* फल्, *to bear fruit ;* भज्, *to worship*, and श्रथ्, *to kill.*

दद्, *to give*, शश्, *to jump*, and verbs with an initial व are exceptions to the above rule ; as, दददे, दददाते, दददिरे, &c.

Verbs with the characteristic ण, and जॄ, *to be old;* राध्, meaning *to kill;* वम्, *to vomit,* and श्रन्थ्, *to liberate,* have two forms; as, फण् (ण), *to do* or *move.* 3d, पफाण, पफणतुः फेणतुः, पफणुः फेणुः. 2d, पफणिथ, फेणिथ, &c. राज् (ण, ज), *to shine;* रराज, रराजतुः रेजतुः, रराजुः रेजुः, &c. These, from the first example, are called फणादि *phanádi.*

Roots with a penultimate short vowel require *guṇa;* as, द्विष्, दिद्वेष, &c. रुध्, रुरोध, रुरुधतुः, रुरुधुः, &c. तृह्; ततर्ह, ततृहतुः, ततृहुः, &c. तुद्, तुतोद, तुतुदतुः, तुतुदुः, &c.

Those having the penultimate long by nature or position undergo no change in the penultimate; as, याच, ययाच, ययाचतुः ययाचुः, &c. जीव्, *to live;* जिजीव, जिजीवतुः, जिजीवुः, &c. वल्ग् *to go;* ववल्ग, ववल्गतुः ववल्गुः, &c.

Verbs having इय and उव in the reduplication, change them to ई and ऊ where *guṇa* is not admitted; as,

ACTIVE.

	Singular.	Dual.	Plural.
3.	इयाज	ईजतुः	ईजुः
2.	इयजिथ, इयष्ठ	ईजथुः	ईज
1.	इयाज, इयज	ईजिव	ईजिम

MIDDLE.

	Singular.	Dual.	Plural.
3.	ईजे	ईजाते	ईजिरे
2.	ईजिषे	ईजाथे	ईजिध्वे
1.	ईजे	ईजिवहे	ईजिमहे

So इष्; इयेष, ईषतुः ईषुः, &c. उख्; उवोख, ऊखतुः, ऊखुः, &c. वप्; उवाप, ऊपतुः, ऊपुः, &c.

वे, *sew*, has two forms; as, 3d, उवाय, ऊवतुः, ऊयतुः, ऊवुः, ऊयुः. 2d, उवयिथ, &c. It also makes ववौ, ववतुः, ववुः, &c.

Verbs of the tenth conjugation form the Perfect by affixing आं to the root, and adding to it the Perfect tense of the verb अस्, भू, *to be*, or कृ, *to do*; as,

ACTIVE AND MIDDLE.

	Singular.	Dual	Plural.
3.	चोरयामास	चोरयामासतुः	चोरयामासुः
2.	चोरयामासिथ	चोरयामासथुः	चोरयामास
1.	चोरयामास	चोरयामासिव	चोरयामासिम

ACTIVE AND MIDDLE.

	Singular.	Dual.	Plural.
3.	चोरयाम्बभूव	चोरयाम्बभूवतुः	चोरयाम्बभूवुः
2.	चोरयाम्बभूविथ	चोरयाम्बभूवथुः	चोरयाम्बभूव
1.	चोरयाम्बभूव	चोरयाम्बभूविव	चोरयाम्बभूविम

ACTIVE.

	Singular.	Dual.	Plural.
3.	चोरयाञ्चकार	चोरयाञ्चक्रतुः	चोरयाञ्चक्रुः
2.	चोरयाञ्चकर्थ	चोरयाञ्चक्रथुः	चोरयाञ्चक्र
1.	चोरयाञ्चकार	चोरयाञ्चकृव	चोरयाञ्चकृम

MIDDLE.

	Singular.	Dual.	Plural.
3.	चोरयाञ्चक्रे	चोरयाञ्चक्राते	चोरयाञ्चक्रिरे
2.	चोरयाञ्चकृषे	चोरयाञ्चक्राथे	चोरयाञ्चकृढ्वे
1.	चोरयाञ्चक्रे	चोरयाञ्चकृवहे	चोरयाञ्चकृमहे

Thus also are inflected in the Perfect, verbs contain-

ing more than one vowel, derivative verbs, अय्, *to go*, and दय्, *to take*.

उष्, *to burn*, काश् and कास्, *to shine*, हु, *to sacrifice*, भी, *to fear*, भृ, *to nourish*, and ह्री, *to be ashamed*, have two forms ; as, उवोष, ओषामास, चकास, चकासामास ; जुहाव, जुहवामास ; विभाय, विभयामास ; जह्राय, जह्रयामास.

When the perfect अस् and भू are added to the Passive, they are used in the Middle voice ; as, चोरयामासे, चोरयामासाते, चोरयामासिरे, &c. So चोरयाम्बभूवे, &c.

With this exception the Passive is always the same as the Middle in the Perfect tense.

3d. *Of the Finals.*

Every verb with a final consonant has अ inserted in it, in the Perfect tense ; as, तन्, *to extend*, ततान, &c.

Verbs ending with आ or a diphthong are inflected in the following manner ; as, दा (अ), *to give*.

ACTIVE VOICE.

	Singular.	Dual.	Plural.
3.	ददौ	ददतुः	ददुः
2.	ददाथ, ददिथ	ददथुः	दद
1.	ददौ	ददिव	ददिम

MIDDLE VOICE.

	Singular.	Dual.	Plural.
3.	ददे	ददाते	ददिरे
2.	ददासे, ददिषे	ददाथे	ददाध्वे ददिढ्वे
1.	ददे	ददिवहे	ददिमहे

So धा, *to hold*, दधौ; धे, *to drink*, दधौ; गै, *to sing*, जगौ; छो, *to cut*, चच्छौ, &c.

Verbs having इ—ऋ final, change them to आय, आव, and आर for the active, and to इये, उवे, and रे, for the middle; as,—

क्री, *to buy*, Active चिक्राय, चिक्रियतुः, चिक्रियुः, &c. Middle चिक्रिये, चिक्रियाते, चिक्रियिरे, &c. सु, *to aim;* Active सुषाव, सुषुवतुः, सुषुवुः, &c. Middle सुषुवे, सुषुवाते, सुषुविरे, &c. भृ, *to fill;* Active बभार, बभ्रतुः, बभ्रुः, &c. Middle बभ्रे, बभ्राते, बभ्रिरे, &c.

दॄ, *to tear*, पॄ, *to fill*, and शॄ, *to injure*, have two forms in the dual and plural; as, ददार, ददरतुः, दद्रतुः, ददरुः, दद्रुः, &c.

All verbs insert इ in the 2nd singular of the Perfect Active; those ending with ऋ are exceptions. Those ending with a vowel, those which drop a penultimate अ in the Perfect, and those which do not insert इ in the Future, have two forms. As, ययाथ; ययिथ; बभर्थ; ददाथ, ददिथ; दिद्वेष्ठ, दिद्वेषिथ; प्रप्रष्ठ, प्रेपिथ.

द्रु, *to go*, श्रु, *to hear*, स्तु, *to praise*, and स्रु, *to ooze*, do not take इ. Verbs ending with ऋ; वृ, *to make a noise*, दु, *to heat*, सृ, *to go, aim*, नु, *to praise*, ह and व्ये, *to skreen*, take it alone, as दुद्रोथ, सुस्रोथ, ववरिथ.

A penultimate आ formed from a short vowel, may be long or short in the 1st person singular; as, ततान or ततन; सुषाव or सुषव.

The perfect tense, though sometimes used like the imperfect and indefinite, yet commonly denotes a more distant period of time, or a period perfectly past

and unconnected with any other event ; as, सर्व्वे जालनिबद्धा बभूवुः, *all were caught in the net.* राजहंसाख्यो राजा तत् प्रशासारिशासनः, *a foe-subduing king named Rájahansa, governed that (city).* यथेष्टदेशान् व्ययौ, *he traversed many countries.* कपोतराजो वियति विसर्पंस्तांस्तण्डुलकणान् अवलोकयामास, *the chief of the pigeons moving in the air saw the grains of rice.*

The following verbs are irregular in the Perfect :—

खन् (अ), *to dig.* 3. चखान, चख्नतुः, चख्नुः. 2. चखनिथ, चख्नथुः, चख्न. 1. चखान चखन, चखिनव, चखिनम. Mid. 3. चख्ने, चख्नाते, चख्निरे, &c.

चि (अ, न,) *to collect.* 3. चिचाय चिकाय, चिच्यतुः चिक्यतुः, चिच्युः चिक्युः. 2. चिचेथ चिचयिथ चिकेथ चिकयिथ, चिच्यथुः चिक्यथुः, चिच्य चिक्य. 1. चिचाय चिचय चिकाय चिकय, चिच्यिव चिक्यिव, चिच्यिम चिक्यिम.

जि, *to conquer.* 3. जिगाय, जिग्यतुः, जिग्युः. 2. जिगेथ जिगयिथ, जिग्यथुः, जिग्य. 1. जिगाय जिगय, जिग्यिव, जिग्यिम.

दे (ङ,) *to nourish.* 3. दिग्ये, दिग्याते, दिग्यिरे. 2. दिग्यिषे, दिग्याथे, दिग्यिध्वे. 1. दिग्ये, दिग्यिवहे, दिग्यिमहे.

द्युत् (ङ,) *to shine.* 3. दिद्युते, दिद्युताते, दिद्युतिरे, &c. So प्याय्, *to enlarge.* 3. पिप्ये, पिप्याते, पिप्यिरे, &c.

रध् (य,) *to injure.* 3. ररन्ध, ररन्धतुः, ररन्धुः. 2. ररन्धिथ, ररन्धथुः, ररन्ध. 1. ररन्ध, ररन्धिव रेध्व, ररन्धिम रध्म.

व्ये (अ,) *to conceal.* 3. विव्याय, विव्यतुः विव्ययतुः, विव्युः विव्ययुः 2. विव्ययिथ, विव्यथुः विव्ययथुः, विव्याय विव्यय. 1. विव्याय विव्यय, विव्यिव विव्ययिव, विव्यिम विव्ययिम. Mid. विव्ये.

ष्ठिव्, *to spit.* 3. टिष्ठेव टिष्ठिव तिष्ठेव तिष्ठिव, टिष्ठिवतुः तिष्ठिवतुः, टिष्ठिवुः तिष्ठिवुः, &c.

स्वप् (अ,) *to sleep.* 3. सुष्वाप, सुषुपतुः, सुषुपुः. 2. सुष्वपिथ, सुषुपथुः, सुष्वप. 1. सुष्वाप सुष्वप, सुषुपिव, सुषुपिम.

हि (न,) *to place.* 3. जिघाय, जिघ्यतुः, जिघ्युः, &c. like जि.

THE FIRST FUTURE.

The First Future tense is formed by uniting with the root ता or इता ; as, आप्, आप्ता ; याच्, याचिता.

Verbs with the characteristic औ, and those ending with आ, इ, ई, उ, ऋ, or a diphthong, take ता ; all others take इता ; those having the characteristic ऊ, have both forms. As, द्विष् (ल, अ, औ), *to envy*, द्वेष्टा ; दा, *to give*, दाता ; क्री, *to buy*, क्रेता ; श्रु, *to hear*, श्रोता ; कृ, *to do*, कर्त्ता ; षो, *to destroy*, सोता ; याच्, *to ask*, याचिता ; षिध् (ऊ,) *to accomplish*, सेधिता, सेद्धा.

श्रि, *to serve* ; डी, *to fly* ; यु, *to mix* ; स्नु, *to ooze* ; क्षु, *to sneeze* ; क्ष्णु, *to whet* ; and वृ, *to serve, skreen*, are exceptions to the above rule ; as, श्रयिता, &c.

चाय, *to worship* ; णु, *to praise* ; टु, *to heat* ; धु and धू, *to tremble* ; निष्कुष्, *to extract* ; प्याय्, *to increase* ; रु, *to make a noise* ; षु, *to go, aim, bathe* ; and षू, *to bring forth*, have two forms in the Futures ; as, चाता, चायिता, &c. अश्, *to eat* ; इष्, *to desire* ; तु, *to injure* ; भृ, *to fill*, (1st conjugation ;) रिष्, *to kill* ; रुष्, *to be angry* ; लुभ्, *to be distracted* ; वस्, *to clothe* ; शुच्, *to grieve* ; सह्, *to endure* ; and स्तु, *to praise*, have two forms, but only in the 1st Future.

इ—ऋ final require *guṇa* and the diphthongs ए and ऐ become आ ; as, डी by *guṇa* डे+इता=डयिता ; षु, षविता ; वृ, वरिता ; भृ, भर्त्ता ; गै, *to sing*, गाता.

इ, उ, and ऋ, when penultimate and followed by a single consonant, require *guṇa* ; as, द्विष्, द्वेष्टा ; द्युत्, *to shine*, द्योतिता ; वृत्, *to be*, वर्त्तिता.

कृष्, *to plow* ; तृप्, *to satisfy* ; दृप्, *to be proud* ; मृश्, *to advise* ; सृप्, *to move* ; and स्पृश्, *to touch*, have two forms ; as, कर्ष्टा or क्रष्टा, तर्प्ता or त्रप्ता, &c.

Verbs with the characteristic ङि do not admit *guna* in the Future and its formatives; as, कुट् (ङि) *to be crooked*, कुटिता. अकुटीत्, &c.; णु (ङि) *to praise*, नुविता. These are of the sixth conjugation and from the first example are called कुटादि *kutádi*. The other verbs of this class are:

कुच् *to contract.*
कुड् *to be childish.*
क्रड् *to be thick.*
गुज् *to sound.*
गुड् *to make effort.*
गुड् *to preserve.*
चुट् छुट् *to cut.*
छुर् *to cut.*
जुट् *to bind.*
डिप् *to throw.*
तुट् *to make a riot.*
तुड् *to inflict pain.*
त्रुट् *to cut.*
पुड् *to abandon.*
स्फुट् *to bud, expand.*
स्फुर् *to throb.*

मुह्, *to lose sensation*; द्रुह्, *to injure*; ष्णुह्, *to satisfy*, and ष्णिह्, *to be affectionate*, are regular, when इता is added, but have two forms with ता; as, मोहिता मोढा or मोग्धा.

णह्, *to bind*, makes नद्धा; मि *to throw*, and मी, *to kill*, make माता; लुभ् (अ) *to be distracted*, लुब्धा; वह्, *to bear*, वोढा; विज्, *to fear*, विजिता; षह्, *to bear, suffer*, सहिता and सोढा; सृज्, *to create*, स्रष्टा.

The Active, Middle, and Passive are alike in the Future: they differ only in the inflections, which are the same whether the Future is formed by ता or इता; as, याचिता, याचितारौ, याचितारः; द्वेष्टा, द्वेष्टारौ, द्वेष्टारः.

Verbs ending with a vowel form an exception to this rule in the Passive voice: they may always take इता, and have two forms; as, चि,

to collect, चायिता or चेता; यु, *to mix,* यायिता or यविता; भृ, *to nourish,* भारिता or भर्त्ता.

When there are two forms in the Active, there are three in the Passive; as, शु, *to aim,* शाविता, शविता, and शोता.

The first future tense relates to some definite time or event after the present day; as, श्वो गन्तास्मि, *I shall go to-morrow.* छेत्ता ते हृदयग्रन्थिं, *He will cut the knot of your heart,* i. e., will certainly solve all your doubts. अथासौ युगसन्ध्यायां दस्युप्रायेषु राजसु । जनिता विष्णुयशसो नाम्ना कल्किर्जगत्पतिः ॥ *Then in the twilight of the dispensation, when almost all kings are villains, will be born of Vishnu Yashas, the lord of the world, Kalki.*

THE SECOND FUTURE.

The Second Future tense is formed from the First by changing ता into स्यति for the Active, and स्यते for the Middle and Passive; as, याचिता, याचिष्यति याचिष्यते; द्वेष्टा, द्वेक्ष्यति द्वेक्ष्यते; स्रप्ता, स्रप्स्यति स्रप्स्यते.

Verbs with a final ऋ change it to अर् and insert इ in the second future, though they do not admit it in the first; as, भृ, *to nourish,* भर्त्ता, भरिष्यति भरिष्यते; कृ, *to do,* कर्त्ता, करिष्यति करिष्यते.

कृत्, *to cut;* चृत्, *to injure;* छृद्, *to play;* तृद्, *to disregard,* and, नृत्, *to dance,* have two forms; as, कर्त्तिष्यति or कर्त्स्यति, &c.

Deponent verbs with the characteristic व have, besides their regular form, the Active also in this tense; they do not admit the insertion of इ in the

Active form. As, वृत् (ङ, ञु, व, ङ,) *to be*, वर्त्तिता, वर्त्तिष्यते Active वर्त्स्यति.

When there are two forms in the 1st Future, there are also two in the 2nd Future; as, सविता, सोता; सविष्यति, सोष्यति.

The second Future is used to express a future event indefinitely, or without defining when it shall commence; as, नगरं गमिष्यामः, *we shall go to town.* सोऽस्माकं पाशांश्छेत्स्यति, *he will cut asunder our bonds.* तव पाशं छिनद्मि, अनन्तरमप्येषां बन्धनं छेत्स्यामि, *I now cut your bonds, and I will afterwards cut theirs to the extent of my ability.*

THE INDEFINITE.

The Indefinite is formed from the 1st Future by prefixing the augment अ, and changing the final termination.

In the Active इता is changed to ईत्, and ता to सीत्. In the Middle इता is changed to इष्ट; and ता, preceded by a vowel, is changed to स्त, but preceded by a consonant, only shortens the final vowel. As, याचिता, अयाचीत् अयाचिष्ट; वे, *to sew*, वाता, अवासीत् अवास्त; प्रष्टा, अप्राक्षीत्, अप्रष्ट.

The vowels remain the same as in the Future, before ईत् and इष्ट. Every vowel requires *vriddhi* before सीत्, and *guṇa* before स्त; but neither *guṇa* nor *vriddhi* when ता is changed to त. As, बुध्, *to under-*

stand; बोधिता, अबोधीत् अबोधिष्ट; क्रोता, अक्रौषीत् अक्रोष्ट; रोद्धा, अरौत्सीत् अरुद्ध.

When इ is inserted in the Future, the different inflections of the Indefinite are added, as in याच्; when it is not, they are united with the root, ending with either a vowel or consonant, as may be seen in the examples of the conjugations अभार्षीत्, असावीत्, अक्रौषीत्, &c. अच्छित्सत्, अयासीत्, अतौत्सीत्, अरौत्सीत्.

Verbs ending with आ insert इ in the Active where *guṇa* is not required; as, स्ना, *to bathe.* Future, स्नाता, अस्नासीत्, अस्नासिष्टां, अस्नासिषुः, &c. The Deponents are regular; as, मा, (ङ,) *to measure.* Future, माता, अमास्त, अमासातां, अमासत.

घ्रा, *to smell,* छो, *to cut,* शो, *to sharpen,* and षो, *to destroy,* have two forms; as, अघ्रासीत्, and अघ्रात्, अघ्रातां, अघ्रुः, &c. declined like the Potential mood of the second conjugation.

दा, *to give,* दो, *to cut,* धा, *to hold,* पा, *to drink,* and स्था, *to stand,* have only the latter of the above forms; as, 3. अदात् अदातां अदुः 2. अदाः अदातं अदात 1. अदां अदाव अदाम; Middle, 3. अदित, अदिषातां, अदिषत, 2. अदिथाः, अदिषाथां, अदिढ्वं or अदिध्वं 1. अदिषि, अदिष्वहि, अदिष्महि. धे, *drink,* has both the above forms and also a third; as, अदधत्, अदधतां, अदधन्, &c. like अयाचत्. So ख्या, *to be famous,* makes अख्यत्, अख्यतां अख्यन्, &c. and ह्वे, *to dare,* अह्वत्, अह्वतां, अह्वन्; Middle, अह्वत and अह्वास्त.

भी, *to fear,* has two forms in the second person singular, when preceded by मा as मा भैः or मा भैषीः, *do not fear.*

Verbs ending with ऋ substitute त for स्त, and do not admit *guṇa* in the Middle; as, भर्त्ता 3. अभृत, अभृ-

षातां, अभ्रषत, 2. अभ्रषाः, अभ्रषाथां अभ्रध्वं,ढ्वं 1. अभ्रषि, अभ्रष्वहि अभ्रष्महि.

Verbs ending with ऋ, वृ, *to skreen*, and स्तृ, *to cover*, have three forms; as, वृ, अवृत, अवरिष्ट, अवरीष्ट, &c.

Verbs composed of two consonats with a penultimate अ, and the last consonant a single one, may have the अ long or short before ईत्; but if the अ is followed by र, ल, or व in the Future, it must always be long. As, लष् (ञ,) *to desire;* लषिता, अलषीत् or अलाषीत्. त्सर, *to be crooked;* त्सरिता, अत्सारीत्. फल, *to bear fruit;* फलिता अफालीत्; षु, सविता, असावीत्.

Roots with the characteristic ए, and those with a final म, य, or ह, do not change the अ to आ before ईत् or सीत्. As, चद् (ए, ञ) *to beg;* अचदीत्. यम् (औ), *to cease;* अयंसीत्. वम्, *to vomit;* अवमीत्.

व्रज्, *to go*, and वद् (ञ), *to speak*, always change the अ to आ; क्षण्, वध्, and श्वस्, *to injure, kill*, never do.

Verbs with श्, ष्, ह् final, and इ, उ, ऋ penultimate, when they form the Future by ता, shorten the Penultimate and add सत् and सत in the Indefinite. As, द्वेष्टा; अद्विक्षत्, अद्विक्षतां, अद्विक्षन्. Middle, अद्विक्षत, अद्विक्षेतां, अद्विक्षन्त, &c. So विश् (श, औ,) *to enter;* वेष्टा, अविक्षत्. रुह् (औ), *to grow, mount;* रोढा, अरुक्षत्, &c.

श्लिष्, takes this form only when it means *to embrace:* and दिह्, *to plaster, to smear;* लिह्, *to lick*, and दुह्, *to milk*, have two forms in the 3d person singular of the Middle; as, अश्लिक्षत्; अधिक्षत and अदिग्ध; अलिक्षत अलीढ; अधुक्षत अदुग्ध, अधुक्षातां, अधुक्षन्त, &c.

When there are two forms in the Future, there are two in the Indefinite; and when the Future is irregular, the Indefinite is so also. As, षिध् (ऊ), *to accomplish;* सेद्धा, सेधिता : असैत्सीत् and असेधीत् मि, *to throw;* माता, अमासीत्. कृष् (औ), *to plough;* कर्ष्टा and क्रष्टा, अकार्क्षीत् or अक्राक्षीत्; कुटिता अकुटीत्.

धु, *to tremble*, and षु, *to aim*, are exceptions in the Active; and ष्टु, *to praise*, in the Active and Middle; as, अस्तावीत् and अस्तोष्ट. Those which have two forms only in the 1st Future, have only the regular form in the Indefinite; as, अश्, *to eat;* अशिता, अष्टा, आशीत्, &c.

Roots with the characteristic लृ change इता or ता to अत्, and with the exception of a final ऋ or ॠ, admit neither *guṇa* nor *vriddhi* in the penultimate; those with the characteristic इर्, in addition to the above, have also their own regular form. As, पुष् (य, लृ, औ,) *to nourish;* पोष्टा, अपुषत् अपुषतां अपुषन् 2. अपुषः अपुषतं अपुषत 1. अपुषं अपुषाव अपुषाम. मुह् (य, उ, लृ,) *to be foolish;* मोहिता, अमुहत्. जॄ (य, इर्,) *to be old;* जरिता, अजारीत् and अजरत्. These verbs are of the fourth conjugation, and from the first example are called पुषादि *pushádi.* The other words of this class are:

अस् *to throw, cast.*	कुस् *to embrace.*
उच् *to assemble.*	कृश् *to be lean.*
ऋध् *to increase.*	क्रुध् *to be angry.*
कुप् *to be angry.*	क्लिद् *to be slimy.*

क्ष्विद् *to let loose.*
क्षुध् *to be hungry.*
क्षुभ् *to be agitated.*
गुप् *to disturb.*
गृध् *to be greedy.*
जस् *to let loose.*
डिप् *to throw.*
तस् *idem.*
तुम् *to hurt.*
तुष् *to please.*
तृप् *to be satisfied.*
तृष् *to thirst.*
दस् *to toss.*
दुष् *to be corrupt.*
द्रुह् *to injure.*
प्लुष् *to burn.*
भ्रंश् *to fall down.*
भृंश् *idem.*
मस् *to weigh.*
मुस् *to break.*
मुह् *to be foolish.*
यस् *to endeavour.*
युप् *to disturb.*
रध् *to hurt.*
रुप् *to disturb.*
रुष् *to be angry.*
लुट् *to roll about.*
लुप् *to be lost.*
लुभ् *to covet.*
वस् *to fix, rest.*
विस् *to convey.*
वुस् *to cast off.*
शुध् *to be pure.*
शुष् *to dry.*
श्लिष् *to embrace.*
षिध् *to be perfect.*
ष्णिह् *to be bland.*
हृष् *to rejoice.*

When लृङ् is affixed to Deponent verbs, they take both the Active and Middle forms; as, द्युत्(ङ, लृ,) *to shine*; द्योतिता, अद्योतिष्ट; Act. अद्युतत्, अद्युततां, अद्युतन्, &c. These are of the first conjugation and from the first example given, are called द्युत्यादि *dyutyádi*. The other words of this class are:

क्षप् *to be able.*	लुट्, लुठ् *to rob.*
क्षुभ् *to agitate.*	वृत् *to be.*
घुट् *to exchange.*	वृध् *to grow.*
नभ् *to hurt.*	शुभ् *to be beautiful.*
तुभ् *idem.*	शृध् *to break wind.*
ध्वंस् *to fall.*	श्वित् *to be white.*
भ्रंस *idem.*	ष्विद् *to sweat.*
मिद् *to be unctuous.*	स्यन्द् *to drop.*
रुच् *to shine.*	स्रंभ् *to trust in.*
रुट् *to resist.*	स्रंस् *to fall.*

असु (य इर्), *to throw*, makes आसीत् and अस्थत्; रध् (य, स्ट, ज), *to injure*, अरन्धत्; पत् (स), *to move*, अपप्तत्; शास (ल, च्), *to govern*, अशिषत, लिप् (श, प, स, श्री), *to plaster*, अलिपत्; Middle, अलिप्त and अलिपत. So सिच्, *to sprinkle*, असिचत्, असिक्त and असिचत; विच्, *to throw water*, अविचत् अविचत. ऋ, *to move*, स श्री, असार्षीत् and असरत्. स्तभ् (इ), *to stop up*, अस्तभीत्, अस्तभत्.

Verbs of the 8th conjugation ending with न or ण may have two forms in the 2nd and 3rd persons singular of the middle. As, 3. अतनिष्ट, अतत 2. अतनिष्ठाः अतथाः. सन्, *to give*, for the last form makes असात, असाथाः, &c.

ताय्, *to nourish*; दीप्, *to shine*; प्याय्, *to enlarge*; पूर्, *to fill, and* बुध्, *to know*, have two forms in the 3d person singular of the Middle. As, अतायि or अतायिष्ट, अतायिषातां, अतायिषत, &c. पद् (य, श्री, ङ) makes अपादि, अपत्सातां, अपत्सत, &c.

Verbs of the 10th conjugation, in addition to the augment, take also the reduplication, and change णिता to त् and त. The long vowel before the णिता,

if such exist, must always be changed to the corresponding short one, before the reduplication is made, and the reduplication made according to the rules laid down for the formation of the perfect tense.*

If the penultimate be long by nature or position, the vowel of reduplication in the antipenultimate will be short; but if short by nature or position, it will be long; as, काल (क, त्), *to count time*, कालयिता, अचकालत्. चुब् (कि, इ), *to kiss*, चुम्बयिता, अचुचुम्बत. चुर् (कि), *to steal*, चोरयिता, अचूचुरत्. कुप् (क), *to shine*, कोपयिता, अचूकुपत्.

मन्त्र् (क, इ), *to advise*, makes अमिमन्त्रत्. So तन्त्र् (क, इ), *to support a family*, and यन्त्र् (क, इ). *to contract*. साम् (क), *to comfort*, makes अससामत् and असीषमत्.

Verbs with a penultimate ऋ or ॠ, preceded and followed by a single consonant, have two forms in the reduplication; as, कण् (क), *to wink*, कणयिता, अचीकणत् and अचकणत्. स्पृध् (क), *to laugh at*, अपस्पर्द्धत्, अपीस्पृधत्.

Verbs with the characteristic त् have the vowel of the reduplication short; as, कल (क, त्), *to count*, कलयिता, अचकलत्. गुण (त, क), *to advise*, गुणयिता, अजुगुणत्. Among other verbs of this class are the following common ones:—

* Verbs ending with consonants may be formed from the root immediately by doubling the first syllable, prefixing the augment and adding the terminations; but those ending with vowels, on account of certain alterations or additions, must be formed from the present or future.

कल	*to count.*	पुट	*to contract.*
कुट	*to contract.*	मृग	*to seek.*
कुह	*to astonish.*	रच	*to make.*
गद	*to speak.*	वट	*to surround.*
गुण	*to advise.*	वर	*to choose.*
ग्रह	*to take.*	शठ	*to speak ill.*
ध्वन	*to sound.*	श्रथ	*to be weak.*
पट	*to tie.*	स्तन	*to sound.*
पद	*to go.*	स्पृह	*to desire, envy.*
पश	*to tie.*	स्वर	*to sound.*

कथ, *to speak,* गण, *to count,* and रह, *to leave,* have both forms; as, अचकथत् and अचीकथत्, &c. कृत् (क), *to sound, celebrate,* makes कीर्त्तयिता, अचीकृतत्, and अचिकीर्त्तत्. श्लथ् (त् क), *to be weak,* makes अचीश्लथत्.

Verbs beginning with a vowel lengthen it by *vriddhi,* insert इ, and reduplicate the final consonant; as, अर्द् (क), *to kill,* आर्दिदत्.

Verbs ending with आ add प to the root, shorten the आ, and for the reduplication of it take ई before a single consonant and इ before a double one; as, वा (क), *to enjoy, move, serve,* वापयिता, अवीवपत्. ज्ञा (क), *to command,* ज्ञापयिता, अजिज्ञपत्.

In like manner other verbs ending with vowels take ई or इ in the reduplication; as, चि (क), *to collect,* चाययिता, अचीचयत्. मी (क), *to move, know,* माययिता, अमीमयत्.

यु (क, ङ), *to deride*, यावयिता, अयीयवत्. भू (क, ङ), *to obtain*, भावयिता, अबीभवत. धृ (क), *to hold*, धारयिता, अदीधरत्. पृ (क), *to fill*, पारयिता, अपीपरत्.

श्रि, *to serve*, द्रु स्रु, *to move*, are like verbs of the 10th Conjugation in the Indefinite. As, अशिश्रियत्, अदुद्रुवत्, असुस्रुवत्.

In the Passive voice verbs having a final vowel, with the exception of the 3d sing., have two forms: those that have two forms in the Future have three in the Indefinite; as, क्री, अक्रायि, अक्रायिषातां अक्रेषातां, अक्रायिषत अक्रेषत. सु, असावि, असविषातां असाविषातां असोषातां, असविषत असाविषत असोषत. भृ, अभारि, अभारिषातां अभर्षातां, अभारिषत अभर्षत, &c. So verbs of the 10th Conjugation; as, चुर्, अचोरि, अचोरयिषातां अचोरिषातां, अचोरयिषत अचोरिषत, &c. The others are the same as the Middle, exception in the 3d person singular; as, तुद्, अतोदि, अतुत्सातां अतुत्सत.

Verbs ending with आ add य in the Indefinite Passive; as, मा, *to measure*; Fut. माता; Indef. अमायि.

Roots ending with अम् and inserting इ in the Future, do not change अ to आ in the Indefinite Passive; as, शम्, *to appease*; अशमि. वम्, *to vomit*; कम्, *to desire*; आचम्, *to sip, to do*; are exceptions. अम्, *to be sick*; यम्, *to cease*; and विश्रम्, *to rest*, have both forms.

भञ्ज्, *to break*, makes अभञ्जि and अभाजि; लभ्, *to gain*, makes अलम्भि and अलाभि; but with a preposition, only the first form is used; as, प्रलम्भि. तप्, *to heat*, makes अतप्त.

Verbs in the Indefinite Passive are sometimes used in a reflective sense; as, असेचि हस्ती स्वयमेव, *The elephant pours water on himself.* Those ending with a vowel when so used, have two forms. As, कृ, *to do*, अकारि or अकृत; also दुह्, *to milk*, makes अदोहि and अदुग्ध.

पच्, *to cook*, and रुध्, *to shut*, are like the Middle; as, अपक्त, अरुद्ध.

कॄ, *to throw*, makes अकीर्ष्ट; गॄ, *to vomit*, अगीर्ष्ट; ग्रन्थ्, *to string together*, अग्रन्थिष्ट; तस् (इ), *to adorn*, अतंसिष्ट; णम्, *to bow*, अनंस्त; श्रन्थ्, *to free*, अश्रन्थिष्ट; श्रि, *to serve*, अशिश्रियत and अश्रायिष्ट; स्नु, *to ooze*, अस्नोष्ट and अस्नाविष्ट.

The indefinite represents the act as past, but leaves the precise point of time when it occurred undefined; as, अभूत् नृपः, *There was a king.* सेाऽध्यैष्ट वेदां स्त्रिदशानयष्ट पितॄनतार्प्सीत् सममंस्तबन्धून। व्यजेष्ट षड्वर्गमरंस्त नीतौ समूलघातं न्यवधीदरींश्च॥ *He read the Vedas, worshipped the gods, satisfied his forefathers, honoured his friends, subdued his senses, delighted in equity, and extirpated his enemies by the roots.* यदाश्रौषं दिग्जये पाण्डुपुत्त्रै र्वशीकृतान् भूमिपालान् प्रसह्य। महाक्रतुं राजसूयं कृतञ्च तदा नाशंसे विजयाय सञ्जय॥ *When I heard that the kings were forcibly subdued by the sons of Pándu in their extensive victory, and that the great sacrifice Rajsúya had been completed, then, O Sanjaya, I had no doubt of final defeat.*

The Precative.

The Precative mood takes यात् for the ता or इता

of the Future Active, and सीष्ट instead of the ता of the Middle. In the Active the final of the root reverts to its original state, and in the Middle a final ऋ does not admit *guṇa*, when the Future is formed by ता. *Guṇa* is not admitted in the penultimate, except when the verb takes it throughout, as in the 1st and 10th Conjugations; thus, याचिता, याच्यात्, याचिषीष्ट; द्वेष्टा, द्विष्यात्, द्विक्षीष्ट; भर्त्ता, भ्रियात्, भृषीष्ट; सविता or सोता, सूयात्, सविषीष्ट, सोषीष्ट; चोरयिता, चोर्य्यात्, चोरयिषीष्ट.

Verbs ending with आ or a diphthong, if a double consonant precedes, have two forms in the Active voice; as, घ्रा, *to smell*, घ्रायात् and घ्रेयात्.

दा, *to give*; धा, *to hold*; मा, *to mete*; पा, *to drink*; ष्ठा, *to stand*; हा, *to abandon*; धे, *to drink*; गै, *to sing*; दो, *to cut*; षो, *to destroy*; change their finals to ए before यात्; as, देयात्, &c.

Verbs with the characteristic ए change a penultimate य to इ, and व to उ, in the Active; as, यज्, *to sacrifice*, इज्यात्; वप्, *to sow*, उप्यात्; वे, *to sew*, ऊयात्; ह्वे, *to dare*, हूयात्.

खन्, *to dig*, and सन्, *to give*, make खन्यात्, खायात्; सन्यात्, सायात्. व्ये *to screen*, makes वीयात्.

The precative or benedictive mood is used to express a blessing or a good wish; as, चिरकालं जीव्यात्. *Long may he live.* तव कल्याणं भूयात्, *Happy may you be.* कल्याणानि क्रियासुस्ते, *May they do (be productive of) good.*

The Subjunctive.

The Subjunctive mood is formed from the 2d Future by préfixing the augment, and changing ति to त् and ते to त; as, याचिष्यति or ते, अयाचिष्यत्, अयाचिष्यत. When there are two forms in the future, there are the same in the subjunctive.

The subjunctive or conditional form represents a thing under a supposition or condition, and is generally preceded by यदि or चेत् *if*, and followed by तदा or तर्हि *then*, and may be applied either to past or future events; as, यदि शिला कोमलाभविष्यत् तदा शृगालैरप्यभक्षिष्यत *If the rock had been soft, they also had been eaten by the jackals.* यदि भवानत्रास्थास्यत् तर्हि मम भ्राता नामरिष्यत्, *If thou hadst been here, my brother would not have died.* त्वञ्चेत गृहं नायास्यस्तदाशोचिष्यः, *If you do not go home, you will repent of it.*

The Infinitive.

The Infinitive mood is formed from the Future by simply changing ता to तुं; as, याचिता, याचितुं; द्वेष्टा, द्वेष्टुं.

The infinitive mood is used to express an act in an unlimited manner, and is made to depend on some other verb or word in the sentence; as, स पिपासाकुलितः पानीयं पातुं यमुनाकच्छमगच्छत्, *He being distressed with*

thirst went to the bank of the Yamuna to drink water. न वक्तुमर्हसि, *you ought not to speak.* अनयोर्महान् अन्योन्यनिसर्गोपजातस्नेहः कथं भेदयितुं शक्यः, *How can their great affection arising from mutual intercourse be severed?* गन्तुं कालोऽस्ति, *It is time to go.*

PARTICIPLES.

The Participles are formed from the different tenses of the verbs.

1st. *The Present.*

The Present participles may be formed regularly from the 3d plural of the verb, by changing न्ति or ति to त्, न्ते to मान, and ते to आन. As, याचन्ति or न्ते, याचत्, याचमान; बिभ्रति or ते, बिभ्रत्, बिभ्राण, &c.

The Active participles, when inflected, change त् to न् in the Masculine gender, and those of the first and fourth conjugations insert न् in the Feminine. As, याचत्, Nom. याचन्, याचन्ती, याचत्, &c.

Verbs ending with आ, and those of the sixth conjugation, have two forms in the feminine. As, भा, *to look well, to shine;* भात्. Nom. भान्, भान्ती or भाती, भात्. So, तुदत्, तुदन्, तुदन्ती or तुदती, तुदत्.

All the other Present participles are regularly inflected like Adjectives, except the Continuatives, which are indeclinable. As, बध्नन्, बध्नती, बध्नत्; याचमानः (नः, ना, नं), &c.

The present participle is used to describe the state of the agent; as, अहमत्र चान्द्रायणव्रतमाचरन् तिष्ठामि, *I am remaining here performing the penance of fasting.*

शरतल्पे शयानोऽस्ति, *He is sleeping on a bed of reeds or arrows.* गच्छन् काकेनावलोकितः, *As he was going, he was seen by the crow.*

The Present Continuative participle is a repetitive formed by adding अं to the root. A penultimate vowel requires *guṇa*, but a final vowel and a penultimate अ, require *vriddhi*. As, द्वेषं द्वेषं, शापं शापं. गै, *to sing*, गायं गायं.

The repetitive present describes the continuance of the agent in the act; as, स्मारं स्मारं नमति, *Continuing to call the divine Being to mind, he worships.*

The participle ending with एलिम is used in a reflective sense, and is formed by changing यते into एलिम. As, याच्यते याचेलिम, द्वेष्यते द्वेषेलिम, &c. A final vowel does not admit *guṇa ;* आ or a diphthong is lost, and ऋ becomes र. As, देलिम, क्रियेलिम, सुवेलिम, भ्रेलिम, from दा, क्री, षु, भृ. It is used in a reflective sense; as, पचेलिमाः तण्डुलाः, *The rice cooks itself.*

2nd. *The Perfect.*

The Perfect participles may be formed from the 3d person plural of the Perfect, by changing उः into वस् and इरे into आन. As, ययाचुः ययाच्वस्; Nom. ययाच्वान्, ष्युषी, वत्. ययाचिरे, ययाचान; Nom. ययाचानः, ना, नं.

If a semivowel precedes उः, it reverts to its original state, when वस् is affixed; if a vowel precedes the

consonant with which उः is united, इ is inserted between वस् and the root. As, बभ्रुः, बभ्रवस्. Nom. बभ्रवान् बभ्रुषी, बभ्रवत्. ग्रेपुः, ग्रेपिवस्. Nom. ग्रेपिवान्, ग्रेपुषी, ग्रेपिवत्.

दाश्, *to give,* makes दाश्वस्; षह्, *to endure,* साह्वस्; मिह्, *to wet,* मीढ्वस्; and विश्, *to enter,* विविश्वस्, विविशिवस्.

The perfect participle, which it but seldom used, expresses an event that had taken place prior to the one that follows; as, रावणः शुश्रुवान् शत्रून् राक्षसानभ्युपेयुषः स्वयं युयुत्सयांचक्रे, *Rávana having heard that the enemies the Rákshases had arrived, himself desired to fight.*

3rd. *The Future.*

The participles of the 2d Future are regularly formed from the 3d person singular of the verb, by changing ति to त्, and ते to मान; as, याचिष्यति ते, याचिष्यत् (न्-न्ती-त्) and याचिष्यमाण (णः-णा-णं).

The future participle is used to represent an act that is about to take place; as, वत्स्यंत्सिद्धिः *About to have his wish accomplished,* वनं चचार कर्त्तिष्यन् नर्त्स्यन्निव निरङ्कुशः *He wandered through the wood unrestrained, about to cut it down, like one about to dance,* वर्त्तिष्यमाणमात्मानं सीता पत्युरिवान्तिके। उदपश्यत तदा *Then Sítá fancied herself as about to be conveyed into the presence of her husband.*

4th. *The Indefinite.*

The Indefinite participles are formed from the 3d person singular of the verb, by shortening the final vowel for the Passive, adding वत् for the Active and

Middle, and changing त to त्वा for the Indeclinable participles; as, याचित, याचितवत्, याचित्वा, from the Future याचिता.

In Verbs ending with a vowel, they may be formed by simply adding त; as, स्ना, *to bathe*, स्नात; जि, *to conquer*, जित; क्री, *to buy*, क्रीत; श्रु, *to hear*, श्रुत; भू, *to be*, भूत; भृ, *to nourish*, भृत, भृतवत्, भृत्वा, &c.

The penultimate vowel admits *guṇa* only when इ is inserted in the future; as, द्विष्ट, द्विष्टवत्, द्विष्ट्वा, from the Future द्वेष्टा; द्युत, *to shine*, द्योतित, &c.

Verbs of the 1st, 2nd, and 3rd conjugation that have a penultimate उ and insert इ in the future, have two forms in the Declinable participles; as, उख्, *to move*, उखित or ओखित; उखितवान्, ओखितवत्.

Verbs that have an initial consonant, and a penultimate इ or उ, have two forms in the Indeclinable participles when इ is inserted; as, च्युत्, *to flow out*, च्योतित्वा or च्युतित्वा. Those ending with इव् always take *guna*; रुष्, *to cry*, and मुष्, *to steal*, omit it. धृष्, *to dare*, कृश्, *to be weak*, तृष्, *to thirst*, and मृष्, *to forbear*, have also two forms; as, तृषित्वा, तर्षित्वा.

When there are two forms in the Future, there are two also in the Indeclinable participle, but only one in the others; as, सिध्, *to accomplish*, सिद्ध, सिद्धवत् सिद्ध्वा, and सेधित्वा, from the Future सेधिता and सेद्धा.

Roots with the characteristic ना take or omit इ in the Declinable participle; those with ई always omit it: those with उ omit it, but have two forms in the Indeclinable one. As, सिद् (य, ना), *to be affection-*

ate, मेदित or मिन्न, &c. चित् (ई) *to know,* चित्त, चित्तवत्. वृत् (उ,) *to be,* वृत्त, वृत्तवत्; वर्त्तित्वा, वृत्त्वा.

धृष् (उ,) *to be bold,* makes धर्षित and धृष्ट; and मृष्, meaning *to forbear,* मर्षित.

If in any part of the verb य is changed to इ, व to उ, or र to ऋ, the same change takes place in the Indefinite participles; as, यज्, *to worship,* इष्ट, इष्टवत्, इष्ट्वा. वह्, *to bear,* ऊढ, &c. स्वप्, *to sleep,* सुप्त, सुप्तवत्, सुप्त्वा. So शास्, *to govern,* शिष्ट, &c.

Verbs ending with अम्, that insert इ in the Future, drop the इ, and change the अ to आ in the Declinable participles, but have two forms in the other; as, क्रम् (उ,) *to step,* क्रान्त, क्रान्तवत् क्रान्त्वा, क्रमित्वा, also irregularly क्रन्त्वा.

If इ is not inserted, thus; यम् (ओ) *to cease,* यत, यतवत्, यन्त्वा, यमित्वा, from the Future यन्ता.

Verbs of the 5th conjugation; those with the characteristic ओ or णि; those with a final ॠ, द्, र्; and those ending with ऐ after a compound consonant, or आ with र for the last letter of the compound, take न instead of त in the declinable participles; as, षु, सुन, सुनवत्; विज् (ओ) *to fear,* विग्न, विग्नवत्; लू (णि,) *to cut,* लून; तॄ, *to pass over,* तीर्ण; भिद्, *to divide,* भिन्न; पूर्, *to fill,* पूर्ण; म्लै, *to fade,* म्लान; द्रा, *to sleep,* द्राण, &c.

कुष्, *to extract,* क्षुध्, *to be hungry,* क्लिश्, *to be distressed,* गुध्, *to play,* मृड्, *to rejoice,* and मृद्, *to dig,* do not admit *guṇa* when इ is inserted. As, निष्कुषित, क्षुधित, क्षुधित्वा.

Verbs ending with न्थ् that do not insert इ, and those ending with न्फ्, न्ज्, that do, have two forms in the Indeclinable participle. As रञ्ज्, *to colour,* रक्त रक्तवत्, रक्त्वा रंक्त्वा, from the future रंक्ता. So मन्थ्, *to churn,* मथित्वा and मन्थित्वा; रिन्फ्, *to kill,* रिफित्वा रिम्फित्वा. गुम्फ्, *to hide,*

and वञ्च्, *to deceive*, have also two forms; as, लुञ्चित्वा and लुञ्च्त्वा.

In the 10th conjugation, the Indeclinable participle differs from the others by retaining the इ, which is inserted in the principal tenses. As, चोरित, चोरितवत्, चोरयित्वा, from the Future चोरयिता.

When a Preposition is prefixed to the root, the Indeclinable participle changes its final termination to त्य after a short vowel, and to य after a long one or consonant; as, संस्तुत्य, विक्रीय, अभिगृह्य, &c. never संस्तुत्वा, विक्रीत्वा and अभिगृह्वा.

आप्, *to obtain*, makes प्राप्य or प्रापय्य; क्षि, *to waste*, प्रक्षित्य, प्रक्षीय; मे, *to barter*, अपमित्य, अपमाय. मि, *to throw*, मी, *to kill*, have only the latter form; as, प्रमाय. ली, *to waste*, प्रलीय, प्रलाय; वे, *to weave*, प्रवाय; व्ये, *to cover*, प्रव्याय; with सं or परि, संव्याय or संवीय.

When णि is affixed to a root, or it means *to know, to serve, to desire*, the Passive participle alludes to Present time; as, शील् (णि) शीलितं, *it is meditated.*

The following is a list of the past or passive participles which are either difficult or irregular in their formation. It must be recollected that it is only necessary when the indefinite participle is required, to add the termination वत् to these.

Root.	Past participles.	Root.	Past participles.
अश्	अष्ट *pervaded.*	अच्	अक्त *moved.*
अज्	अजित वीत *gone.*	अञ्च्	अक्त *worshipped.*

Root.	Past participles.	Root.	Past participles.
अद्	अत्त, अन्न, जग्ध, *eaten.*	क्नूय्	क्नूत *stunk.*
अम्	अमित आन्त *diseased.*	क्रम्	क्रान्त *gone, past.*
अर्द्	अर्दित, आर्त्त, न्यर्ण *pained.*	क्रुध्	क्रुद्ध *provoked.*
अश्	अष्ट *spread.*	क्रुश्	क्रुष्ट *cried.*
अश्	अशित *eaten.*	क्लम्	क्लान्त *wearied.*
आप्	आप्त *obtained.*	क्लिश्	क्लिष्ट क्लिशित *distressed.*
इ	इत *gone.*	क्षम्	क्षान्त *made patient.*
इन्ध्	इद्ध *kindled.*	क्षि	क्षित क्षीण *wasted.*
उन्द्	उत्त, उन्न *wetted.*	क्ष्विद्	क्ष्विन्न *moistened.*
उर्व्	उर्ण *injured.*	क्षिप्	क्षिप्त *thrown.*
उल्लाघ्	उल्लाघ *recovered.*	क्षिब्	क्षीब *drunk.*
ऊर्णु	ऊर्णुत *covered.*	क्षुद्	क्षुण्ण *pounded.*
ऊय्	ऊत *woven.*	क्षुध्	क्षुद्ध क्षुधित *hungry.*
ऋ	ऋत *gone.*	क्षुभ्	क्षुब्ध *agitated.*
ऋ	ऋण *owed.*	क्षै	क्षाम *wasted.*
ऋष्	ऋष्ट *gone.*	क्ष्माय्	क्ष्मीत *shaken.*
कन्	कान्न *shined.*	खन्	खात *dug.*
कम्	कान्त कमित *desired.*	खिद्	खिन्न *distressed.*
कष्	कष्ट *distressed.*	गम्	गत *gone.*
कुष्	कुष्ट *extracted.*	गाह्	गाढ *thickened.*
कृत्	कृत्त *cut.*	गु	गून *voided.*
कृप्	क्लृप्त *explained.*	गुप्	गुप्त *preserved.*
कृश्	कृश *become lean.*	गुर्	गूर्ण *laboured.*
कृष्	कृष्ट *ploughed.*	गुह्	गूढ *hidden.*
कॄ	कीर्ण *scattered.*	गॄ	गीर्ण *swallowed.*

Root.	Past participles.	Root.	Past participles.
गै	गीत *sung.*	णह्	नद्ध *tied.*
ग्लै	ग्लान *saddened.*	णिज्	निक्त *cleaned.*
घुष्	घुष्ट घुषित *proclaimed.*	णुद्	नुन्न, नुत्त *sent.*
घ्रा	घ्रात घ्राण *smelled.*	तच्	तक्त *pared.*
चित्	चित्त *perceived.*	तन्	तत *extended.*
चुर्	चुर्ण *calcined.*	तप्	तप्त *heated.*
चूर्	चूर्ण *Idem.*	तुद्	तुन्न *tormented.*
छद्	छन्न छादित *covered.*	तुर्व्	तुर्ण *killed.*
छिद्	छिन्न *cut.*	तुष्	तुष्ट *pleased.*
छुप्	छुप्त *touched.*	तृप्	तृप्त *satisfied.*
छो	छित छात *cut.*	तॄ	तीर्ण *passed over.*
जन्	जात *born.*	त्यज्	त्यक्त *abandoned, left.*
जप्	जप्त जपित *meditated.*	त्रप्	त्रप्त *ashamed.*
जर्व्	जर्ण *killed.*	त्रस्	त्रस्त *frightened.*
जुष्	जुष्ट *pleased.*	त्रै	त्रात त्राण *saved.*
जूर्	जूर्ण *decayed.*	त्वच्	त्वक्त *pared.*
जृम्भ्	जृब्ध *yawned.*	त्वर्	तूर्ण त्वरित *hastened.*
जॄ	जीर्ण *grown old.*	त्विष्	त्विष्ट *brightened.*
ज्ञप्	ज्ञप्त ज्ञपित *made known.*	दंश्	दष्ट *bitten.*
ज्या	जीन *decayed.*	दम्	दान्त दमित *tamed.*
ज्यो	जीत *instructed.*	दस्	दस्त दसित *tossed up.*
झी	झीण *grown old.*	दह्	दग्ध *burnt.*
डी	डीन डीत *flown.*	दा	दत्त *given.*
णम्	नत *bowed.*	दिव्	द्युन *played.*
णश्	नष्ट *perished.*	दिव्	द्यूत *gamed.*

Root.	Past participles.
दिश्	दिष्ट *shown.*
दिह्	दिग्ध *smeared.*
दी	दीत, दीन *impoverished.*
दीप्	दीप्त *enlightened.*
दु	दुत दुन *pained.*
दुर्व्व्	दुर्ण *killed.*
दुष्	दुष्ट *corrupted.*
दुह्	दुग्ध *milked.*
दृप्	दृप्त *proud.*
दृभ्	दृब्ध *affrightened.*
दृश्	दृष्ट *seen.*
दृह्	दृढ *made firm.*
दॄ	दीर्ण *torn.*
दे	दत्त *nourished.*
दै	दात *cleansed.*
दो	दित *cut.*
द्यै	द्यान *despised.*
द्राह्	द्राढ *awaked.*
द्रै	द्राण *asleep.*
द्विष्	द्विष्ट *hated.*
धा	हित *had.*
धुर्	धुर्ण *injured.*
धुर्व्व्	धुर्ण *Idem.*
धू	धूत *shaken.*
धूर्	धूर्ण *hurt.*

Root.	Past participles.
धृष्	धृष्ट *arrogant.*
धे	धीत *drunk.*
ध्यै	ध्यात *meditated.*
ध्रै	ध्राण *satisfied.*
नुद्	नुत्त नुन्न *sent.*
पच्	पक्व *cooked, ripe.*
पद्	पन्न *gone.*
पा	पीत *drunk.*
पिष्	पिष्ट *ground.*
पुष्	पुष्ट *cherished.*
पू	पून, पूत, पवित *purified.*
पूय्	पूत *stunk.*
पूर्	पूर्ण, पूरित *filled.*
पृच्	पृक्त *mixed.*
पॄ	पूर्ण *filled.*
प्याय्	पीन पीत *grown fat.*
प्रच्छ्	पृष्ट *asked.*
प्रा	पूर्त्त *filled.*
फुल्ल्	फुल्ल *expanded, blown.*
बन्ध्	बद्ध *bound.*
बुध्	बुद्ध *known.*
भज्	भक्त *worshipped.*
भञ्ज्	भग्न *broken.*
भिद्	भिन्न *divided, broken.*
भुज्	भुक्त *enjoyed.*

Root.	Past participles.	Root.	Past participles.
भुज्	भुग्न *bent.*	युध्	युद्ध *fought.*
भ्रम्	भ्रान्त *wandered.*	रञ्ज्	रक्त *coloured.*
भ्रस्ज्	भृष्ट *fried.*	रभ्	रब्ध *engaged in.*
भ्री	भ्रीण *served.*	—	आरब्ध *begun.*
मद्	मत्त *become made.*	रम्	रत *devoted to.*
मन्	मत *minded.*	राध्	राद्ध *accomplished.*
मस्ज्	मग्न *immersed.*	रिच्	रिक्त *separated.*
मा	मित *measured.*	रिष्	रिष्ट *injured.*
मिद्	मिन्न *become unctuous.*	री	रीण *killed.*
मिह्	मीढ *voided as urine.*	रुज्	रुग्न *broken.*
मुच्	मुक्त *liberated.*	रुध्	रुद्ध *obstructed.*
मुर्व्	मुर्ण *fastened.*	रुश्	रुष्ट *injured.*
मुह्	मूढ मुग्ध *infatuated.*	रुष्	रुष्ट रुषित *made angry*
मूर्च्छ्	मूर्त्त मूर्च्छित *swooned.*	रुह्	रूढ *ascended.*
मृज्	मृष्ट *cleansed.*	रेभ्	रिब्ध *sounded.*
मृश्	मृष्ट *consulted.*	लग्	लग्न *come in contact.*
मॄ	मूर्ण *killed.*	लज्ज्	लज्जित लग्न *ashamed.*
मे	मीत *bartered.*	लभ्	लब्ध *gained.*
म्लेच्छ्	म्लिष्ट *barbarously said.*	लिप्	लिप्त *smeared.*
म्लै	म्लान *soiled, withered.*	लिश्	लिष्ट *made small.*
यज्	इष्ट *worshipped.*	लिह्	लीढ *licked.*
यत्	यत्त *endeavoured.*	ली	लीन *embraced, absorbed.*
यभ्	यब्ध *copulated.*		
यम्	यत *restrained.*	लुप्	लुप्त *lopped off.*
युज्	युक्त *joined.*	लुभ्	लुब्ध *coveted.*

Root.	Past participles.
लुह्	लूढ *coveted.*
लू	लून *cut off.*
वच्	उक्त *spoken.*
वप्	उप्त *weaved, sown.*
वम्	वान्त वमित *vomited.*
वस्	उषित *dwelt.*
वह्	ऊढ *borne.*
वा	वात वान *blown.*
—	निर्व्वाण *extinguished.*
वाह्	वाढ *shone, striven.*
विच्	विक्त *divided.*
विज्	विक्त *Idem.*
—	विग्न *agitated, afraid.*
विद्	विन्न वित्त *gained.*
विश्	विष्ट *entered.*
विष्	विष्ट *surrounded.*
वृज्	वृष्ट *left.*
वृत्	वृत्त *been.*
वृह्	वृढ *enlarged.*
वे	उत *sewn.*
व्ये	वीत *covered.*
व्रश्च्	वृक्ण *broken, cut.*
व्री	व्रीण *chosen.*
व्ली	व्लीन *gone.*
व्यध्	विद्ध व्यधित *pierced.*

Root.	Past participles.
शक्	शक्त शकित *enabled.*
शद्	शन्न *fallen.*
शप्	शप्त *cursed.*
शम्	शमित शान्त *quieted.*
शंस्	शस्त प्रशस्त *praised.*
शि	शित *sharpened*
शिष्	शिष्ट *possessed of.*
—	विशिष्ट *distinguished.*
शी	शयित शीत *slept.*
शुध्	शुद्ध *purified.*
शुष्	शुष्क *dried.*
शूर्	शूर्ण *injured.*
शॄ	शीर्ण *hurt.*
शो	शित शात *sharpened.*
श्यै	शीत *cold.*
—	शीन *congealed.*
—	श्यान *withered.*
श्रम्	श्रान्त *wearied.*
श्रा	शृत *cooked.*
श्रि	श्रित *served.*
श्रै	श्राण *cooked.*
श्लिष्	श्लिष्ट *embraced.*
श्वस्	श्वसित *breathed.*
—	विश्वस्त *trusted in.*
—	आश्वसित *inhaled.*

Root.	Past participles.	Root.	Past participles.
—	आश्वस्त *encourage.*	सृज्	सृष्ट *created.*
श्वि	शून श्वयित *increased.*	सृप्	सृप्त *crept.*
षञ्ज्	सक्त *attached to.*	स्कन्द्	स्कन्न *gone.*
षद्	सन्न *fainted.*	स्तॄ	स्तीर्ण *spread.*
षि	सित *bound.*	स्पश्	स्पष्ट स्पशित *tied.*
षिच्	सिक्त *sprinkled.*	स्पृश्	स्पृष्ट *touched.*
षिध्	सिद्ध *completed.*	स्फाय्	स्फीत स्फात *swollen.*
षूर्	सूर्ण *emboldened.*	स्फुर्ज्	स्फुर्ण *thundered.*
षै	सीत *wasted.*	स्मि	स्मित *smiled.*
षो	सित *destroyed.*	हद्	हन्न *voided.*
ष्ट्यै	स्तीत स्तीम *sounded.*	हन्	हत *killed.*
ष्ठा	स्थित *stood.*	हा	हित *moved.*
ष्णिह्	स्निग्ध *anointed, bland.*	—	हीन *left.*
ष्वञ्ज्	स्वक्त *embraced.*	हि	हित *bound, gone.*
ष्वन्	स्वान्त, स्वनित *sounded.*	हृष्	हृष्ट *rejoiced.*
—	आस्वन्न आस्वनित *Idem.*	ह्री	ह्रीण *ashamed.*
ष्वप्	सुप्त *slept.*	ह्लाद्	ह्लन्न *delighted.*
ष्विद्	स्विन्न *sweated.*	ह्वे	हूत *called.*

The Indefinite participle is employed to express what is past, and is frequently used at the end of a sentence instead of the Indefinite tense; as, तस्य विष्णुशर्म्मणो बहुमानपुरःसरं पुत्रान् समर्पितवान्, *He delivered up his sons to that Vishnu Sharman with great respect.* इत्युक्त्वा चित्रग्रीवोपाख्यानं वर्णितवान्, *Having said that much he related the history of Chitragriva.*

स चैकदा मृगमन्विष्यन् विन्ध्याटवीं गतवान्, *He one day went a hunting to the Vindhya range.* इति सर्व्वैः पक्षिभि र्निश्चित्य गृध्रो व्यापादितः, *Thus the vulture was killed by the determination of all the birds.*

The indeclinable past participles are used instead of the indefinite, particularly when a verb or another participle follows; as, मृगमनागतमवलोक्य इतस्ततोऽन्विष्य तथाविधं दृष्ट्वोवाच, *Seeing the deer not come, he sought for him here and there, and finding him in this state, said.* मैत्र्यं विधाय भोजनविशेषै र्वायसं सन्तोष्य विवरं प्रविष्टः वाय-सोपि स्वस्थानं गतः, (The mouse) *having shewn his friendship, and gratified the crow with various kinds of food entered his hole; the crow also went to his own place.*

These participles may be used, though they seldom are, to signify the continuance of the act; as, उत्थायोत्थाय बोद्धव्यं महद्भयमुपस्थितं, *Rising rising, i. e., day after day we should reflect, that great danger may be near.*

As indeclinable they agree with the noun or pronoun in any case; as, इति संचिन्त्य वृषभौ धुरि नियुज्य शकटं नानाविधद्रव्यपूर्णं कृत्वा वाणिज्येन गतः काश्मीरं प्रति, *Having reflected thus, he yoked his oxen, filled his cart with various articles, and set out with merchandise for Kashmir.* तमायान्तं दृष्ट्वा पक्षिशावकै र्भयार्त्तैः कोलाहलः कृतः, *A great noise was made by the frightened young birds seeing him approach.* इत्यालोच्य तेन ग्रामं गत्वा विश्वासं कृत्वा विडालो यत्नेनानीय मांसाहारं दत्त्वा स्वकन्दरे स्थापितः, *Having thus*

reflected he went to the village, and having inspired confidence, the cat was brought with difficulty, fed with flesh and placed in his cave.

5th. *The Adjectival Participles.*

The Adjectival Participles imply possibility, propriety, necessity ; as, याचितव्यः, *He may, could or should be asked*, or *ought to be asked.*

One of them is formed from the Future by changing ता to तव्य ; the other by adding अनीय or य to the root. The vowels require *guṇa* as in the Future. Thus, देष्टा, देष्टव्य; देषणीय, देष्य; सविता and सोता, सवितव्य and सोतव्य ; सवनीय, सव्य ; चोरयिता, चोरयितव्य; चोरणीय, चोर्य्य.

Verbs ending with आ or a diphthong change it to ए when य is affixed. As, दा, देय ; गै, गेय, &c.

Verbs ending with उ or ऊ have two forms, and that with the vowel lengthened by *vriddhi* always implies necessity. As, श्रु, *to hear*, श्रव्य and श्राव्य ; णु, *to praise*, नव्य, नाव्य. Those ending with ऋ, ॠ, have only the latter form ; as, तॄ, *to pass over*, तार्य्य. So यु, *to mix*, and आसु, *to come to.*

Verbs with a penultimate अ, followed by a single consonant, require *vriddhi* when य is affixed ; as, फण्, *to go ;* फाण्य.

Roots ending with any letter of the प class, except चम्, *to eat*, त्रप्, *to blush*, दम्भ्, *to bully*, रप्, *to kill*, लप्, *to speak*, वप्, *to sow*, do not change अ to आ ; as, शप , शप्य, &c. Also चत्, *to ask*, तक्, *to laugh*, यत्, *to endeavour*, शक्, *to be able*, शस्, *to kill*, and सह्, *to endure*, do not. आनम्, *to bow to*, जप्, *to speak in the mind*, भज्, *to worship*, and यज्, *to sacrifice*, have both forms.

गद्, *to speak*, चर, *to move*, मद्, *to rejoice*, and यम, *to cease*, have the regular form only with a preposition. As, गद्य, प्रगाद्य. आचर, *to accustom*, makes आचर्य.

Verbs with a final च or ज that do not insert इ in the Future, and those with the characteristic ई or उ, change a final च् to क्, and ज् to ग्, when य is affixed. As, पच्, *to cook*, पाक्य; शुच् (ईर्, उ) *to go*, शोक्य; रञ्ज्, *to colour*, रंग्य; रुज्, *to ache*, रोग्य.

If *necessity* is implied, this change does not take place. As, त्यज्, *to forsake*, त्याज्य; भुज्, *to eat*, भोज्य.

Roots with a penultimate ऋ do not admit *guṇa* when य is affixed; as, वृध्, *to increase*, वृध्य, &c.

ऋच्, *to praise*, चृत्, *to injure*, पाणिसृज्, *to make by the hand*, and समवसृज्, *to compact*, require *guna*; as, अर्च्य, &c.

दुह्, *to milk*, and वृष्, *to rain*, have both forms; as, दुह्य and दोह्य. कृ, *to do*, दृ, *to honour*, भृ, *to nourish*, वृ *to skreen*, and स्तु *to praise*, have two forms; as, कृत्य and कार्य्य, स्तुत्य and स्ताव्य.

खन्, *to dig*, makes खेय; जुष् *to reason*, जुष्य; वद्, *to speak*, वद्य; but with the negative अ, अवद्य; with अनु, अनुद्य or अनूद्य; शास् *to govern*, makes शिष्य.

The participial adjective, or adjectival participle is used to express the necessity of the act and is like an adjective, both in concord and goverment; as, एतैर्गुणैरुपेतो भवदन्यो मया कः पुमान् प्राप्तव्यः? *What man can I find beside you possessed of these qualities?* त्वया सह सौहृद्यमवश्यं करणीयं, *I must certainly make friendship with you.* तत् सखे सर्व्वदा त्वया सोत्साहेन भवितव्यं, *Therefore, O friend, you must always be courageous.*

CHAPTER V.

OF DERIVATIVE VERBS, &c.

Having considered the *Primitive* verbs or roots under the different conjugations, we come next in order to the consideration of *Derivative* verbs. These are of four kinds, the Causal, the Optative, the Frequentative and the Nominal; to which may be added the Anomalous Verbs, as a closing section, because they are irregular both in their primitive and derivative forms.

SECTION I.

OF THE CAUSAL VERBS (PRE'RAṆ).

The Causal verb is used to express the effect which the agent of the verb causes one object to have upon another; as, याचयति, *He makes (them) ask.* गुरुः शिष्यं भक्ष्यं याचयामास, *The teacher caused his disciple to ask for food.*

Causals are derived from any other verbs, and are both formed and inflected like verbs of the 10th conjugation. The Synopsis of याच्, *to ask, to request,* may be taken as an example.

SYNOPSIS OF THE CAUSAL VERB.

Indicative,	Active.	Middle.	Passive.
Present,	याचयति	याचयते	याच्यते
Imperfect,	अयाचयत्	अयाचयत	अयाच्यत
Perfect,	याचयाञ्चकार	याचयाञ्चक्रे	याचयाञ्चक्रे
1st Future,	याचयिता	याचयिता	याचयिता
2nd Future,	याचयिष्यति	याचयिष्यते	याचयिष्यते
Indefinite,	अययाचत्	अययाचत	अयाचि
Imperative,	याचयतु	याचयतां	याच्यतां
Potential,	याचयेत्	याचयेत	याच्येत
Precative,	याच्यात्	याचयिषीष्ट	याचयिषीष्ट
Subjunctive,	अयाचिष्यत्	अयाचिष्यत	अयाचिष्यत
Infinitive,	याचयितुं	याचयितुं	याचयितुं
Participles, pres.	याचयत्	याचयमान	याच्यमान
Perfect,	याचयमासिवत्	याचयामासान	याचयामासान
Future,	याचयिष्यत्	याचयिष्यमाण	याचयिष्यमाण
Indefinite,	याचितवत्	माचितवत्	याचित
Indeclinable pres.	याचंयाचं		
Indeclinable past.	याचयित्वा प्रयाच्य		
Adjectival,	याचयितव्य याचनीय, याच्य		
Reflective,	याचेलिम		

So the others; as, देवयति, भारयति, ग्रापयति, सावयति, तोदयति, रोधयति, तानयति, क्रापयति, चोरयति, &c.

For the general rules of forming the tenses the student is referred to those of the tenth conjugation, at pages 216 and 248, &c.; the particular rules which apply to causals only are given in this place.

Roots having the characteristic म or a final अम् require the penultimate vowel to be short in the *present* and its *formatives*, those having मि and फग्, *to move*, यम्, *to cease*, शम, *to quiet*, ग्लै, *to decay*, ज्वल्, *to shine*, नम्, *to bow*, वन्, *to beg*, वम्, *to vomit*, स्ना, *to bathe*, फल्, ह्मल्, *to move*, have both forms; as, घट् (म, ड,) *to seek*, घटयते; रम्, *to play*, रमयति; स्तन् (मि), *to sound*, स्तनयति or स्तानयति; फगयति, फागयति, &c.

अम्, *to go*, and चम्, *to sip*, are exceptions; as, आमयति.

With a preposition the last eight have only one form; as, प्रस्नापयति; खद्, *to tear*, has both forms; as, परिखदयति परिखादयति.

Verbs ending with आ, like those of the 10th conjugation, add प to the root; as, दा, *to give*, दापयति.

Verbs ending with a diphthong generally change it to आ and take प; as, ग्लै, *to decay*, ग्लापयति, ग्लपयति.

षे, *to sew*, शो, *to cover*, ह्वे, *to dare*, छो, *to cut*, शो, *to whet*, and षो, *to destroy*, take य, instead of प; as, वाययति, &c.

Roots with the characteristic ऋ have the penultimate long in the *Indefinite*; those with the character-

istic ऋ have two forms; as, याच् (ऋ, ञ,) अययाचत्; भ्राज् (ऋ), *to shine,* अबभ्राजत् or अबिभ्रजत्; मील् (ऋ), *to close, to wink,* अमिमीलत्, अमीमिलत्.

त्वर्, *to speed,* दॄ, *to tear,* प्रथ्, *to be famous,* मृद्, *to pound,* स्तॄ, *to spread out,* स्पश् *to tie, to oppose,* and स्मृ *to remember,* take अ instead of इ in the reduplication; as, अतत्वरत्, अददरत्, &c. चेष्ट्, *to seek,* and वेष्ट्, *to surround,* have both forms; as, अचिचेष्टत् or अचचेष्टत्.

अर्द्, *to pain,* इल्, *to throw,* ऊन्, *to decrease,* and ध्वन्, *to sound,* and स्रु, *to hear, to leak,* have two forms in the Indefinite; as, आर्दिदत् or आर्दयीत्; ऐलिलत् or ऐलयीत्; औनिनत् or औनयीत्; अदिध्वनत् or अध्वनयीत्; असुस्रवत्, असिस्रवत्. घ्रा, *to smell,* makes अजिघ्रपत् or अजिघ्रिपत्.

The following verbs are irregular in the Causal:—

ऋत् (ङ), *to hate, to dishonor,* कम् (ङ), *to desire,* गुप् (ञ), *to hide,* धूप्, *to burn,* पण्, *to deal, to praise,* पन्, *to praise,* are like causals in their inflections, but like active verbs in their meaning: Present ऋतीयते; Indefinite आर्तियिष्ट. कामयते; Perfect कामयामास and चकमे; Future कामयिता and कमिता, &c. गोपायति; गोपायामास or जुगोप; गोपायिता or गोप्ता, &c. So the next three. पण्, meaning *to praise,* makes also: Present पणते, Perfect पेणे.

री, *to kill,* ब्री,* *to go,* and ह्री, *to shame,* admit *guṇa,* and add प; as, रेपयति, &c.

चि, *to collect,*	makes चापयति, चाययति, चपयति, चययति.
जि, *to conquer,*	— जापयति.
जॄ, *to grow old,*	— जरयति.
क्नूय्, *to stink,*	— क्नोपयति.
क्ष्माय्, *to shake,*	— क्ष्मापयति.
दुष्, *to deprave,*	— दोषयति and दूषयति.
धू, *to quake,*	— धावयति and धूनयति.
पा, *to preserve,*	— पालयति.
प्री, *to love, be pleased.*	— प्राययति and प्रीणयति.
भी, *to fear,*	— भाययति भापयते and भीषयते.
रञ्ज्, *to colour,*	— रञ्जयति; *to hunt deer,* रजयति.
रुह्, *to grow, ascend.*	— रोहयति and रोपयति.

ग्लै, *to melt,*	makes	ग्लापयति, ग्लपयति ; *melt butter,* घोलयति, घालयति.
वी, *to conceive,*	—	वाययति, वापयति.
स्फाय्, *to enlarge,*	—	स्फावयति.
स्फुर्, *to expand,*	—	स्फोरयति and स्फारयति.
स्मि, *to remember,*	—	स्मापयति ; *to surprise,* विस्मापयते.
शद्, *to go,*	—	शादयति ; *to fall,* शातयति.
ह्री, *to be ashamed,*	—	ह्रेपयति.

Whatever addition is made to the root for the Present, is retained throughout ; as, क्री, क्रापयति, क्रापयामास, क्रापयिता, अचिक्रपत् ; चि, चापयति, चाययति ; चापयामास, चाययामास ; चापयिता, चाययिता ; अचीचपत्, अचीचयत्.

The Present and its formatives in the Passive voice, the Indefinites, and the Precative active, may be considered as exceptions to this rule, inasmuch as in all these the inserted इ is rejected, as may be seen in the Synopsis.

ईर्ष्य्, *to envy,* makes ईर्ष्ययति ; Indefinite ऐर्षियत्. पा, *to drink,* पाययति, अपीप्यत् ; स्था, *to stand,* स्थापयति, अतिष्ठिपत् ; स्वप्, *to sleep,* स्वापयति, असूषुपत्.

There are three forms in the Indefinite when the verb is used in a reflective sense ; as, अयाचिष्ट, अयाचयिष्ट, and अययाचत.

SECTION II.

OF THE OPTATIVE VERBS (SANANTA).

The Optative verb is used to express the desire or wish of the agent ; as, यियाचिषति, *he desires to ask.*

Optatives are derived from any other verbs, by reduplicating the first syllable with इ and adding स, inserting इ before the स in all such primitive words

as take इ in the future. When thus formed, they are regularly inflected like verbs of the 1st conjugation; and are Common, Active, or Deponent, according to the root from which they are derived; as, याच् (अ,) यियाचिषति and यियाचिषते.*

SYNOPSIS OF THE OPTATIVE VERB.

Indicative.	Active.	Middle.	Passive.
Present.	यियाचिषति	यियाचिषते	यियाचिष्यते
Imperfect,	अयियाचिषत्	अयियाचिषत	अयियाचिष्यत
Perfect,	यियाचिषाञ्चकार	यियाचिषाञ्चक्रे	यियाचिषाञ्चक्रे
1st Future,	यियाचिषिता	यियाचिषिता	यियाचिषिता
2nd Future,	यियाचिषिष्यति	यियाचिषिष्यते	यियाचिषिष्यते
Indefinite,	अयियाचिषीत्	अयियाचिषिष्ट	अयियाचिषिष्ट
Imperative,	यियाचिषतु	यियाचिषतां	यियाचिष्यतां
Potential,	यियाचिषेत	यियाचिषेत	यियाचिष्येत
Precative,	यियाचिष्यात्	यियाचिषिषीष्ट	यियाचिषिषीष्ट
Subjunctive,	अयियाचिषिष्यत्	अयियाचिषिष्यत	अयियाचिषिष्यत
Infinitive,	यियाचिषितुं	यियाचिषितुं	यियाचिषितुं
Part. pres.	यियाचिषत्	यियाचिषमाण	यियाचिष्यमाण
Perfect,	यियाचिषामासिवस्	यियाचिषिमाण	यियाचिषिमाण
Future,	यियाचिषिष्यत्	यियाचिषिष्यमाण	यियाचिषिष्यमाण
Indefinite,	यियाचिषितवत्	यियाचिषितवत्	यियाचिषित
Inde. pres.	यियाचिषंयियाचिषं		
Inde. past,	यियाचिषित्वा प्रयियाचिष्य		
Adjectival,	यियाचिषितव्य यियाचिषणीय यियाचिष्य		
Reflective,	यियाचिषेलिम		

So the others; as, दिद्दिक्षति, बिभीर्षति, ग्रिग्रप्सति, सुस्रविषति, तुतुत्सति, ररत्सति, तितनिषति, चिक्रीषति, चुचुरिषति.

The Optative verb, when formed by the above rule, may be regarded as a primitive word, and have a causal formed from it; as, पिपाचिषति, causal पिपाचिषयति, he caused one to desire to ask.

Verbs having a final or penultimate उ or ऊ take उ in the reduplication; all others take इ.

इ is used for the reduplication of उ and ऊ in the Causal Optative, when इ is inserted, if they are preceded by a letter of the प class, or by ज, य, र, ल, व; च्यु (ङ,) द्रु, प्रु, प्लु, स्रु, *to move*, श्रु, *to hear*, and स्नु, *to ooze*, have both forms; as, पू, *to purify*, Causal पावयति, Optat. पिपावयिषति; and so चुच्यावयिषति or चिच्यावयिषति, &c.

Roots beginning with a vowel take the reduplication in the Middle, insert इ, and admit the substitution of त for च; as, अश्, *to pervade*, अशिशिषते; अञ्ज्, *to anoint*, अञ्जिजिषति; उच्छ्, *to glean*, उचिच्छिषति or उतिच्छिषति.

When the ष of a root has been changed to स, it retains that form after the reduplication, except in the Causal Optative; as, षिच्, *to sprinkle*; सिसिक्षति, सिषेचयिषति.

ष्टु, *to praise*, is an exception in the Optative, and स्वद्, *to taste*, स्विद्, *to perspire*, and षह्, *to endure*, are exceptions in the Causal Optative; as, तुष्टूषति, सिस्वादयिषति.

Verbs ending with a vowel, when they do not insert इ, require the vowel to be made long, if it is not so; as, दा, *to give*, दिदासति; हु, *to sacrifice*, जुहूषति; कृ, *to do*, चिकीर्षति; मृ, *to die*, मुमूर्षते.

When इ is not inserted, *guṇa* is not admitted; when it is, *guṇa* is required.

Roots with an initial consonant and a penultimate इ or उ take or omit *guṇa*, when इ is inserted; those with इ followed by व् always take it; मुष्, *to kill*, and रुद्, *to cry*, omit it. As, लिख्, *to write*, लिलिखिषति or लिलेखिषति. मुद्, *to rejoice*, मुमुदिषति or मुमोदिषति, &c.

इ must always be inserted according to the rules of the Future; if the primitive word admits इ in the future, it must be inserted here, if the primitive rejects the इ, it must be rejected here; and if it has two forms, it must have two forms here, as, याच्, यियाचिषति; दिह् (औ.) दिदिक्षति; क्री, चिक्रीषति; षिध् (ऊ,) सिसिधिषति, सिसेधिषति and सिषित्सति.

Roots with a final ऊ do not admit the insertion of इ; those with a final ॠ or ऋ after a compound consonant, have two forms; so also those that end with इव्, or that have two forms in the 2d Future. As, भू, (ञ,) *to obtain*, बुभूषति; तॄ, *to pass over*, तितरिषति or तितरीषति and तितीर्षति; ध्वृ, *to be crooked*, दिध्वरिषति and दुध्वूर्षति; दिव्, *to play*, दिदेविषति and दुद्यूषति; षु, *to bring forth*, सुसविषति and सुसोषति; नृत्, *to dance*, निनर्त्तिषति and निनृत्सति; वृत्, *to be*, Active विवृत्सति, Middle विवर्त्तिषते.

दृ, *to respect*, धृ, *to hold*, पू, *to purify*, and स्मि, *to remember*, take इ; as, दिदरिषति, पिपविषति, सिस्मयिषते. अञ्ज् (ऊ), *to anoint*. अश् (ऊ), *to pervade*, कॄ, *to throw*, गॄ, *to vomit*, दु, *to heat*, णु, *to praise*, रु, *to make a noise*, and षु, *to aim*, take इ, but have not two forms; as, चिकरिषति, दुदविषति, &c. यु, *to mix*, भृ, *to nourish*, (1st conj.) वृ, *to skreen*, or *serve*, and श्रि, *to serve*, have two forms; as, युयूषति and यियविषति, बुभूर्षति and बिभरिषति, शिश्रीषति and शिश्रयिषति. संस्कृ, *to cleanse*, संचिस्कीर्षति.

कित्, *to cure, doubt*, गुप्, *to despise*, तिज्, *to forbear*, बध्, *to reproach*, मान्, *to judge*. दान्, *to cut*, शान्, *to sharpen*, with the meanings affixed, are always like Optatives in their inflexions, but like actives in their

use: they do not insert इ. As, चिकित्सति, जुगुप्सते, तितिक्षते, बीभत्सते, मीमांसते, दीदांसति, शीशांसति. दा, *to give*, धा, *to hold*, मा, *to measure*, मि, *to throw*, मी, *to kill*, पद्, *to go*, रभ्, *to sound*, राध्, meaning *to injure*, लभ्, *to gain*, and शक्, *to be able*, omit the reduplication and the insertion of इ, and change their vowels to इ. As, दित्सति, मित्सति, पित्सते, रिप्सते, रित्सति, लिप्सते, शिक्षति.

आप्, *to possess*, makes ईप्सति; ऋध्, *to increase*. ईर्त्सति and अर्दिधिषति; चि, *to collect*, चिचीषति चिकीषति; जि, *to conquer*, जिगीषति; ज्ञप्, *to cause to strike*, ज्ञीप्सति and जिज्ञपयिषति; तन्, *to extend*, तितनिषति, तितंसति, तितांसति; दम्भ्, *to boast*, धीप्सति, धिप्सति or दिदम्भिषति.

द्युत्, *to shine*, दिद्योतिषति; प्रछ्, *to ask*, पिपृच्छिषति; मुच्, *to release*, मुमुक्षते and मोक्षते; सन्, *to give*, सिसनिषति and सिषासति; स्वप्, *to sleep*, सुषुप्सति, Causal सुष्वापयिषति. ह्वे *to call*, Causal जुहावयिषति.

They are all regular after the Present; as, ईप्सति, ईप्सामास, ईप्सिता, ऐप्सीत्, &c.

SECTION III.

OF THE FREQUENTATIVE VERBS.

The Frequentative verbs are used to express the repetition or intenseness of any action; as, यायाच्यते, *he asks again and again*, or *with earnestness*.

They may be formed from any verbs which do not begin with a vowel, or which have not both a penultimate and final vowel. When derived from verbs of motion, they express only the obliquity of the act.

Frequentatives are of two kinds, Active (Yanluganta) and Deponent (Yananta); the latter are most commonly used.

They are formed by reduplicating the first syllable

of the root by *guṇa* or *vriddhi;* affixing य् with the inflections, as, in the 1st conjugation, for the Deponent; or simply affixing the inflection, as in the 2nd or 3rd conjugation, for the Active; as, याच्, Dep. यायाच्यते; Active, यायाक्ति.

SYNOPSIS OF THE FREQUENTATIVE VERB.

Indicative.	Active.	Deponent.	Passive.
Present,	यायाक्ति	यायाच्यते	यायाच्यते
Imperfect,	अयायाक्	अयायाचत	अयायाचत
Perfect,	यायाचाञ्चकार	यायाचाञ्चक्रे	यायाचाञ्चक्रे
1st Future,	यायाचिता	यायाचिता	यायाचिता
2nd Future,	यायाचिष्यति	यायाचिष्यते	यायाचिष्यते
Indefinite,	अयायाचीत्	अयायाचिष्ट	अयायाचि
Imperative,	यायाक्तु	यायाच्यतां	यायाच्यतां
Potential,	यायाच्यात्	यायाच्येत	यायाच्येत
Precative,	यायाच्यात्	यायाचिषीष्ट	यायाचिषीष्ट
Subjunctive,	अयायाचिष्यत्	अयायाचिष्यत	अयायाचिष्यत
Infinitive,	यायाचितुं	यायाचितुं	यायाचितुं
Part. pres.	यायाचत्	यायाच्यमान	यायाच्यमान
Perfect,	यायाचामासिवस्	यायाचामासान	यायाचामासान
Future,	यायाचिष्यत्	यायाचिष्यमाण	यायाचिष्यमाण
Indefinite,	यायाचितवत्	यायाचितवत्	यायाचित
Inde. pres.	यायाचंयायाचं		
Inde. past.	यायाचित्वा प्रयायाच्य		
Adjectival,	यायाचितव्य यायाचनीय प्रयायाच्य		
Reflective,	यायाचेषिम		

So देद्वेष्टि, बर्भर्त्ति, ग्रग्रस्ति, सोषोत्ति, तोतोत्ति, रेरोद्धि, तंतन्ति, चेक्रेति, चोचोर्त्ति.

In the Active they admit of two forms in the singular of the Present, the 3rd and 2nd sing. of the Imperfect, and the 3rd sing. of the Imperative. As, यायाक्ति or यायाचीति, यायाक्तः, यायाचति; Imperfect, अयायाक् or अयायाचीत्; Imperative, यायाक्तु or यायाचीतु, &c. So देद्वेष्टि or देद्विषीति, &c.

Roots with a penultimate अ and final य—म, insert न् in the reduplication; those with a final य, ल, व have both forms; as, तन्, तंतन्यते; दय्, *to move*, Dep. दन्दय्यते or दादय्यते, Act. दन्दति दादति, and दन्दयीति दादयीति, &c.

जप्, *to mutter*, जभ्, *to cohabit*, दन्श्, *to bite*, दह्, *to burn*, पश्, *to bind*, भन्ज्, *to break*, and शप्, *to curse*, take न. कस्, पत्, पद्, *to move*, ध्वन्स्, भ्रन्स्, स्रन्स्, *to fall*, वन्च्, *to deceive*, and स्कन्द्, *to leap*, take नी. As, दन्दश्यते; दन्दष्टि or दन्दंष्टि. दनीध्वस्यते; दनीध्वंस्ति, &c.

A penultimate अ or आ requires *vriddhi* in the reduplication; any other vowel requires *guṇa;* as, यायाच्यते, देद्विष्यते.

Verbs with a penultimate or final ऋ change it to री in the Deponent, but have three forms in the reduplication of the Active; as, भृ, बेभ्रीयते; बर्भर्त्ति, बरिभर्त्ति, or बरीभर्त्ति. Then बर्भर्त्ति or बर्भरीति; बरिभर्त्ति or बरिभरीति, &c. So नृत्, *to dance*, नरीनृत्यते, नर्नर्त्ति, नरिनर्त्ति, नरीनर्त्ति.

When ऋ is preceded by a double consonant, it becomes अर् instead of री; as, स्मृ, *to remember*, सास्मर्य्यते, सर्स्मर्त्ति, सरिस्मर्त्ति. संस्कृ, *to cleanse*, makes, संचेस्क्रीयते.

Verbs with a final आ or diphthong change in to ई in

the Deponent, and to आ or ए in the Active; as, दा, *to give*, देदीयते; दादाति or दादेति, दादीतः, दादति, &c. So गै, *to sing*, जेगीयते; जागाति or जागेति.

The penultimate or final vowel requires *guṇa* only in the Present Active; as, भिद्, *to cut*, बेभिद्यते, बेभेत्ति or बेभिदीति; Perfect, बेभिदामास; Future, बेभिदिता; Indef. अबेभिदीत्. So षु, सोषूयते; सोषोति or सोषवीति; सोषुवामास; सोषुविता, असोषुवीत्, &c.

Contrary to rule अट्, *to move*, अश्, *to eat*, मूत्र्, *to urine*, सूच, *to make known*, सूत्र, *to dispose in order*, are used as Frequentatives; and रुच्, *to approve*, and शुभ्, *to shine*, are not. As, अटाट्यते, अटाट्टि; अशाश्यते; अशाष्टि; मोमूत्र्यते, मोमूत्रति, मोमूत्रीति, &c.

गॄ, *to vomit*, चर्; *to move, act*, जप्, *to mutter*, जभ्, *to cohabit*, दंश्, *to bite*, दह्, *to burn*, लुप्, *to obliterate*, when used as Frequentatives, express the disgrace of the act.

The following words are irregular in the formation of the Present, &c.

कु, *to sound*; कोकूयते or कोकूयते; चोकोति, &c.
खन्, *to dig*, चंखन्यते चाखन्यते; चंखन्ति.
गॄ, *to swallow*, जेगिल्यते; जागर्त्ति जागरीति.
घ्रा, *to smell*, जेघ्रीयते; जेघ्रेति, जेघ्रयीति. So ध्मा, *to kindle*.
चर्, *to act*, चंचूर्य्यते; चंचूर्त्ति चंचूरीति.
चाय्, *to worship*, चेकीयते; चेकेति चेकयीति.
दिव्, *to play*, देदिव्यते; देदेति, देद्योति, देदिवीति.
फल्, *to produce*, पंफुल्यते; पंफुल्ति पंफुलीति.
व्ये, *to skreen*, वेवीयते; वेवेति, वेवयीति, वाव्याति, वाव्येति.
स्वप्, *to sleep*, सोषुप्यते; सोषोप्ति, सोषुपीति, सास्वप्ति, सास्वपीति.
स्यम्, *to sound*, सेसिम्यते; सेसेन्ति, सेसिमीति, सास्यन्ति, सास्यमीति.
हा, *to abandon*, जेहीयते; जाहाति, जाहेति, जहाति, जहेति.

SECTION IV,

OF THE NOMINAL VERB, (LIDHU.)

Nominal verbs are commonly derived from Nouns or Adjectives in their most simple state. They are used to express the becoming, doing, declaring, imitating, or longing for, what is meant, by the simple word.

1. Those of *becoming* what is meant by the simple word, are of two kinds : the one Active, and the other Deponent. In these a final त् or स् of the word is dropped. आय् is added for the Deponent, and the vowel, or final न्, of the word is dropped. When formed, they are like verbs of the 1st conjugation. As, भृश्, *intense*, भृशति or भृशायते, *he becomes intense* ; शुचि, *pure*, शुचिति or शुचायते ; बृहत्, *great*. बृंहति or बृहायते ; चेतस्, *sensation*, चेतति or चेतायते.

करुणा, *pity*, कृपा, *compassion*, धर्म, *virtue*, निद्रा, *sleep*, नील, *blue*, पटपटा, *sound of jumping*, फेण, *froth*, वर्त्मन्, *mail*, भद्र, *good*, मन्द, *bad*, लोहित, *red*, and हरित, *green*, have three forms ; as, करुणाति, करुणयति, or करुणायते ; लोहितति, लोहितयति, लोहितायते, &c.

2. Those of *doing* are of three kinds : 1st, those formed by inserting इ, like verbs of the 10th conjugation ; 2ndly, those formed like Actives by affixing य्, and changing the final अ or आ of the word to ई ; and 3rdly, those formed by adding आय्, like Deponents

of the 1st conjugation. As, कलह, *a quarrel,* कलहयति, *he quarrels,* or *makes a quarrel;* वस्त्र, *cloth,* वस्त्रयति; नमस्, *salutation,* नमस्यति; कण्डु, *a scratching,* कण्डूयति; शब्द, *sound,* शब्दायते; कष्ट, *trouble,* कष्टायते.

When इ is inserted, the final vowel or न् of the word is dropped; but words which have only one vowel, and अर्थ, *meaning,* वेद, *the Véda,* and सत्य, *true,* add आप. As, सेना, *an army,* अभिषेणयति, *he meets an army;* हस्तिन्, *an elephant,* अतिहस्तयति, *he passes over by an elephant;* स्व, *own,* स्वापयति, *he does his own work;* अर्थापयति, *he explains.*

सुख, *happiness,* makes सुखीयति, *he makes happy,* सुखायते, *he enjoys happiness.* So दुःख, *trouble.*

तूस्त, *sin,* makes तूस्तयति, *he destroys sin;* रूप, *form,* रूपयति, *he sees a form;* हस्त, *hand,* हस्तयति, *he raises his hand.*

The Adjectives that are irregular in their comparisons are also irregular when इ is inserted; as, अन्तिक, *near,* नेदयति; क्षिप्र, *lean,* क्षपयति, &c.

असु, *life,* ईर्ष्य, *envy,* कण्डु, *an itching,* वल्गु, *captivating,* and मन्तु, *sin,* have two forms when य is affixed; चित्र, *surprise,* मन्तु, *worship,* and ह्रीणी, *shame,* have only the Deponental form; as, असूयति or असूयते; चित्रीयते, &c.

उष्मन्, *heat,* धूम, *smoke,* फेन, *forth,* and वाष्प, *steam,* are used with आय् to express the ascent of what they mean; as, उष्मायते, *the heat rises up.*

3. Those of *declaring* are formed by inserting इ in the same manner as the first of the above; as, ईश,

God, ईश्वरयति, *he declares one godly;* ऊढ, *married,* ऊढयति, *he calls one married;* प्रश्न, *a question,* प्रश्नयति, *he propounds a question.* Some of these are like Causals; as, कारयति, *he asserts him to be the doer;* बन्धयति, *he declares him to be bound,* &c.

अश्वतर, *a mule,* makes अश्वयति; आकरक, *a hypocrite,* आकरयति; गालोडित, *foolish,* गालोडयति; श्वेताश्व, *a white horse,* श्वेतयति, *he declares the horse white.*

4. Those of *imitating* have two forms, like those of becoming; as, खञ्ज्, *lame,* खञ्जति or खञ्जायते, *he imitates the lame;* मूक, *dumb,* मूकति or मूकायते, *he imitates the dumb;* सुजन, *a good man,* सुजनति or सुजनायते, *he attempts to act like a good man.*

When the idea is that of *personating,* य् is affixed to the word; as, दास, *a servant,* दासीयति, *he personates a servant;* प्रभु, *a master,* प्रभूयति, *he personates a master;* प्रासाद, *a palace,* प्रासादीयति कुट्यां, *in his hut he represents himself as in a palace.*

Imitative words अप्सरस्, *a nymph,* and ओजस्, *strength,* drop the final स; all others have two forms; as, अप्सरति or अप्सरायते; पयस्, *milk,* पयति or पयसति, पयायते पयस्यते. क्लीव, *neuter,* गल्भ, *clever,* and होढ, *a wager,* are used only in the Deponental form; as, क्लीवते or क्लीवायते.

5. Those of *longing for,* are formed by affixing य्. A final अ or आ is changed to ई, उ to ऊ, ऋ to री, ओ to अव्, and औ to आव्, when य् is affixed; and न्, and य preceded by a consonant, are dropped. As, पुत्र, *a son,* पुत्रीयति, *he desires a son;* मातृ, *a mother,* मात्रीयति,

he longs for his mother; गो, *a cow*, गव्यति; नौ, *a boat*, नाव्यति; राजन्, *a king*, राजीयति; गार्ग्य, *a descendant of Garga*, गार्गीयति.

काम्य, *desire*, may be affixed instead of य्; as, पुत्रकाम्यति, *he desires a son*.

Words ending with म्, and Indeclinable words, take only काम्य; as, किम्, *what?* किंकाम्यति, *what does he want?* स्वर्, *heaven*, स्वःकाम्यति *he wants heaven*.

To express *intenseness of desire* स् is added to the word previous to affixing य्; as, अश्व, *a horse*, अश्वस्यति, *he desires a horse exceedingly*; क्षीर, *milk*, क्षीरस्यति; दधि, *curds*, makes दधिष्यति and दध्यस्यति.

अशन, *an eating*, makes अशनायति, *he longs to eat*; उदक, *water*, उदन्यति, *he longs to drink*; धन, *wealth*, धनायति, *he longs to possess wealth*; or regular, अशनीयति, *he desires food*, &c.

All words formed by य् may repeat it in the Optative; those beginning with a vowel may repeat any letter but the first; most may repeat any or every letter in the word; as, कण्डूयति, Opt. कण्डूयियिषति; अश्वीयति, अश्वीयियिषति or अशिश्वीयिषति; पुत्रीयति, पुपुत्रीयिषति, पुतित्रीयिषति, पुत्रीयियिषति, or पुपुतित्रीयियिषति.

Verbs formed by the insertion of इ, are inflected like those of the 10th conjugation; all others like those of the 1st. As, कलयति, कलयामास, कलयिता, अचकलत्; भृशयति, भृशयामास, भृशयिता, अभृशयीत्.

Those of the 10th conjugation have two forms in the Indefinite; as, कृति, *a deed*, कृतयति, अचीकृतत् or

अचक्षतत्; कलि, *a quarrel,* and हलि *a plough,* have only the latter form.

Those ending with a consonant that affix य् have two forms in the Future; as, समिध्, *sacrificial wood,* समिध्यति. Future समिधिता or समिध्यिता.

SECTION V.

OF ANOMALOUS VERBS.

Some verbs, with certain prepositions or meanings, are irregular in their voices. These are to be considered as partially and occasionally Anomalous.

A few are used only in the Active Voice.

कृ, *to do,* with अनु or परा; क्षिप्, *to throw,* with अति, अभि or प्रति, मृष्, *to forbear,* with परि; रम्, *to enjoy,* with आ, परि or वि; and वह्, *to carry,* with प्र, as, अनुकरोति, *he imitates,* अतिक्षिपति, *he throws beyond,* परिमृष्यति, *he entirely forgives,* आरमति, *he recovers,* विरमति, *he stops,* प्रवहति, *it flows on.*

रभ् (ङ), *to begin,* with सं and आ; as, समारभेत्, *he may begin.*

रम् with उप is used in both voices; as, उपरमति, उपरमते, *he marries.*

So क्षु, *to throw,* and ऊह्, *to examine,* with any preposition, and क्रम्, *to step,* without one; as, निरस्यति or निरस्यते, *he throws out,* समूहति or ते, *he collects,* क्रामति or क्रमते.

The following are used only in the Middle:—

कृ, *to do,* with अधि, अप, उप and प्र; with वि when Intransitive, or with an Objective case meaning *sound.* As, अधिकुरुते, *he overcomes,* अपकुरुते, *he accuses,* वायुर्विकुरुते, *the wind blows,* स्वरान् विकुरुते, *he varies the notes of the tune.*

कृ, *to throw*, with अप, when it has a quadruped or bird for its Nom.; as, श्वापस्किरते, *the dog scratches*.

क्रम्, *to step*, meaning *devoted to* or *enlarge*, with आ meaning *the rising of the heavenly bodies*, with उप and प्र meaning *begin*, and with वि meaning *to stop*; as, धर्माय क्रमते or धर्ममाक्रमते, *he is intent on virtue*, सूर्य्य आक्रमते, *the sun rises*, उपक्रमते, *he begins*, विक्रमते, *he steps*.

क्री, *to buy*, with अव, परि or वि; as, अवक्रीणीते, *he buys from*, विक्रीणीते, *he sells*.

क्रीड्, *to play*, with अनु, अव, आ, परि and सं when it does not mean *creak*; as, अनुक्रीडते, *he plays*.

क्ष्णु, *to sharpen*, with सं; as, संक्ष्णुते, *he sharpens*.

गृ, *to swallow*, with अव or with सं meaning *promise*; as, अवगिरते, *he swallows hardly*, संगिरते, *he promises*.

चर्, *to move*, with उत् and an Obj. case, or with सं and an Inst.; as, धर्ममुच्चरते, *he transgresses*, अश्वेन संचरते, *he rides*.

जि, *to conquer*, with परा or वि; as, पराजयते, *he defeats*.

ज्ञा, *to know*, with अप, प्रति or सं, and when Intransitive; as, अपजानीते, *he denies*, प्रतिजानीते, *he promises*.

णी, *to take*, meaning *to be wise, to worship*, with उत or उप, or वि when it means *to pay, to give*, or when the object relates to some quality in the agent; as, नयते, *he is skilful*, or *he worships*; उपनयते, *he invests*; विनयते, *he pays*, or क्रोधं विनयते, *he suppresses his own anger*.

णु, *to praise*, with आ; as, आनुते, *he sounds out*. So also, प्रछ्, *to ask*, आप्रछते, *he asks*.

तप्, *to burn*, with अनु, उत and वि when Intransitive or Reflective; as, अनुतपते, *he repents*, पाणिमुत्तपते, *he warms his own hand*.

दा (ञि), *to give*, with आ when it does not mean *yawn*; and दा with सं when it takes the 3rd instead of the 4th case; as, आदत्ते, *he receives*, दास्या संयच्छते, *he gives to the girl*.

नाथ्, meaning *to bless;* as, नाथते, *he blesses.* So शप् meaning *swear by* or *to;* as, शप्यते, *he swears.*

भुज्, *to save,* meaning *eat, enjoy;* as, भुंक्ते, *he eats.*

यम्, *to cease,* with उप; as, उपयमते, *he marries* or *receives.*

युज्, *to unite,* with उत् or a preposition ending with a vowel, when the object is not a sacrificial vessel; as, उद्युक्ते, *he prepares,* प्रयुंक्ते, *he orders.*

वद्, *to speak,* meaning *to be skilful, to inform,* with अनु when Intransitive, with वि, or with वि and प्र meaning *disagree,* and with सं and प्र meaning *to articulate in concert;* as, वदते, *he is skilful,* उपवदते, *he informs* or *instructs,* अनुवदते, *he speaks after,* विवदते, *he disputes,* विप्रवदते, *he differs in opinion,* संप्रवदन्ते, *they pronounce together.*

विश्, *to enter,* with नि; as, निविशत, *he enters.*

श्रु, *to hear,* with सं when Intransitive; as, संशृणुते, *he hears.* So ऋछ्, *to go,* प्रछ्, *to ask,* and स्वृ, *to sound.*

स्था, *to stand,* meaning *to assert, to stand to,* with अव, प्र, वि, सं, with उत्, meaning *intent upon,* and with उप meaning *to stand by, to worship.* स्था with उप, meaning *to stand by for the sake of gain,* may be used in both voices; as, आतिष्ठत, *he asserts,* त्वयि तिष्ठते, *it stands with you,* अवतिष्ठते, *he departs,* संतिष्ठते, *he is well,* मुक्तावुत्तिष्ठते, *he is intent on liberation,* साधुमुपतिष्ठते, *he stands by* or *associates with the good.*

स्वृ, *to sound,* with आ; as, आस्वरते, *he sounds.*

ह्वे, *to call,* with आ meaning *to challenge,* and with उप, नि, वि, सं; as, आह्वयते, *he dares* or *challenges,* निह्वयते, *he calls.*

Verbs meaning *to act like others* are used in the Middle; those meaning *to move, to injure, to speak, to laugh,* are exceptions; as, व्यतिभवते अर्कमिन्दुः, *the moon acts like the sun, i. e. rises and sets;* व्यतिहरन्ते, *they steal alike;* व्यतिसर्पन्ति, *they go alike;* व्यतिहसन्ति, *they laugh alike.*

In the Causal, verbs meaning *to eat, to tremble,* and द्रु, स्रु, *to go,* श्रु, *to hear,* बुध्, *to understand,* and युध्, *to fight,* are used only in the Active; as,

भोजयति, *he causes to eat, he feeds*; कम्पयति, *he makes to tremble*; द्राव-यति, *he causes to run.*

Intransitive verbs with an inanimate agent; those used in a reflective sense, except स्मृ, *remember*, गृध् and वञ्च् meaning *deceive*, and आलप् meaning *worship*, or with उत् meaning *overcome*, are used only in the Middle; as, सूर्य्यः शालिं शोषयते, *the sun causes the corn to dry*; भक्तान् दर्शयते, *he shews himself to the believers*; बालं गर्धयते or वञ्चयते, *he deceives the child*; जटाभिरालापयते, *he worships with clotted hair*; उल्लापयते, *he overcomes.*

In the Optative ज्ञा, *to know*, when not preceded by अनु; श्रु, *to hear*, not preceded by आ or प्रति; and स्मृ, *to remember*, are used only in the Middle; as, जिज्ञासते, *he wants to know.* So शुश्रूषते and सुस्मूर्षते.

The following verbs, which are irregular in more than one of their principal tenses, may be considered as entirely Anomalous. They are alphabetically arranged. The characteristics distinguish their conjugations. The first conjugation has frequently no characteristics.

अज्, *to move, to throw*, Present अजति, &c. Perfect विवाय, विव्यतुः, विव्युः; 2. विवयिथ विवेथ आजिथ, विव्यथुः, विव्य; 1. विवाय विवय, विव्यिव आजिव, विव्यिम आजिम. Fut. अजिता वेता. Indef. आजीत् अवैषीत्. Precative वीयात्. Part. Perf. विवीवस्. Fut. अजितव्य, वेतव्य, वयनीय, आज्य, वेय. Indef. अजित्वा, वीत्वा, प्रवीय. Passive वीयते. Part. Ind. अजित, वीत. Caus. वापयति. Opt. अजिजिषति, विवीषति. Freq. वेवीयते.

अद् (ऐ, लु), *to eat*. Pres. अत्ति, अत्तः, अदन्ति. Imperfect आदत्, आत्तां, आदन्, &c. Perf. आद and जघास, आदतुः जक्षतुः, आदुः जक्षुः, &c. Fut. अत्ता. Indef. अघसत्, अघसतां, अघसन्. Part. Perf. Act. आदिवस्, जक्षिवस्. Pass. आदान, जक्षाण. Indef. जग्ध अन्न, जग्धवत्, जग्ध्वा प्रजग्ध्य. Caus. आदयति. Opt. जिघत्सति, &c.

अस् (लु), *to be*, is thus inflected :—

ACTIVE.

PRESENT.			IMPERFECT.		
Sing.	Dual.	Plural.	Sing.	Dual.	Plural.
3. अस्ति	स्तः	सन्ति	3. आसीत्	आस्तां	आसन्
2. असि	स्थः	स्थ	2. आसीः	आस्तं	आस्त
1. अस्मि	स्वः	स्मः	1. आसं	आस्व	आस्म

IMPERATIVE.			POTENTIAL.		
3. अस्तु	स्तां	सन्तु	3. स्यात्	स्यातां	स्युः
2. एधि	स्तं	स्त	2. स्याः	स्यातं	स्यात
1. असानि	असाव	असाम	1. स्यां	स्याव	स्याम

So प्रदुरस्ति and न्यस्ति.

MIDDLE.

PRESENT.			IMPERFECT.		
Sing.	Dual.	Plural.	Sing.	Dual.	Plural.
3. स्ते	साते	सते	3. आस्त	आसातां	आसत
2. से	साथे	द्ध्वे	2. आस्थाः	आसाथां	आद्ध्वं
1. हे	स्वहे	स्महे	1. आसि	आस्वहि	आस्महि

IMPERATIVE.			POTENTIAL.		
3. स्तां	सातां	सत	3. सीत	सीयातां	सीरन्
2. स्व	साथां	द्ध्वं	2. सीथाः	सीयाथां	सीध्वं
1. असै	असावहै	असामहै	1. सीय	सीवहि	सीमहि

So व्यतिस्ते.

Perfect Act. आस, आसतुः, आसुः. Middle आसे, आसाते, आसिरे. Act. Part. Pres. सत्. Perfect आसिवस्, आसान.

इ (इण्), *to move.* Present एति, इतः, यन्ति, &c. Imperfect ऐत्, ऐतां, आयन्, &c. Imperative एतु, इतां, यन्तु, &c. Potential इयात्. Perfect इयाय, ईयतुः, ईयुः; 2. इययिथ and इयेथ, &c. Fut. एता. Indef. अगात्, अगातां, अगुः, &c. Par. इत. Pass. ईयते. Indef. अगायि.

इ (इङ्, ङ्,) *to go*, with अधि, *to read*, Present अधीते, अधीयाते, अधीयते, &c. Imperfect अध्यैत, अध्यैयातां, अध्यैयत, &c. Imperative अधीतां. Potential अधीयीत. Perfect अधिजगे, अधिजगाते, अधिजगिरे. Future अध्येता. Indefinite अध्यगीष्ट and अध्यैष्ट. Subjunctive अध-

जगीषत and अध्येषत. Part. Pres. अधीयान; Perf. अधिजगान; 2d Fut. अध्येष्यमाण. Passive अधीयते, &c. Part. Pres. अधीयमान; Fut. अध्येष्यमाण, अध्यायिष्यमाण; Indef. अधीत. Causal अध्यापयति. Indef. अध्यापिपत् or अध्यजीगपत्. Optative अधिजिगांसते. Causal Opt. अध्यापिपयिषति or अधिजिगापयिषति.

ऊर्णु (न, अ,) *to cover*. Pres: Active ऊर्णौति and ऊर्णोति. Mid. ऊर्णुते. Perfect Active ऊर्णुनाव, ऊर्णुनुवतुः, ऊर्णुनुवुः; 2. ऊर्णुनविथ ऊर्णुनुविथ ऊर्णुनोथ, &c. Mid. ऊर्णुनुवे. Fut. ऊर्णविता ऊर्णुविता. Indef. और्णावीत् और्णुवीत् and और्णवीत्. So the Middle और्णविष्ट, &c. Part. ऊर्णुवत्. Caus. ऊर्णावयति Opt. ऊर्णुनविषति ऊर्णुनुविषति and ऊर्णुनूषति. Freq. Dep. ऊर्णोनूयते. Act. ऊर्णोनोति.

ऋ (ल्वि, र), *to go*. Pres. इयर्ति, इयृतः, इय्रति. Imperfect ऐयः, ऐयृतां, ऐयरुः. Imp. इयर्तु. Potential इयृयात्. Perf. आर, आरतुः, आरुः. Fut. अर्ता. Indef. आर्षीत् and आरत्. Prec. अर्यात्. Pass. अर्यते. Indef. आरि. Par. ऋत. With सं when Intransitive, समियृते; Causal अर्पयति. Opt. अरिरिषति. Freq. अरार्यते, अरर्ति, अरियर्ति.

कृप् (ङ, क, ऌ), *to explain, be able*. Pres. कल्पते, कल्पेते, कल्पन्ते. Perf. चक्लृपे चक्लृपाते, चक्लृपिरे. Fut. कल्पिता कल्प्ता. Indef. अकल्पिष्ट अकल्पिषातां अकल्पिषत; and अकॢप्त, अकल्प्सातां, अकल्प्सत. Act. Fut. कल्प्ता. Indef. अक्लृपत्. 2d Fut. कल्प्स्यति. Subj. अकल्प्स्यत्. Part. Pres. कल्पमान; Perf. चक्लृपान; Indef. क्लृप्त कल्पित्वा क्लृप्त्वा आक्लृप्य; Passive क्लृप्यते, &c. Causal कल्पयति. Opt. चिकल्पिषते, चिक्लृप्सते.

गम् (ऌ, औ), *to go*, Present गच्छति, गच्छतः, गच्छन्ति. Perf. 3. जगाम, जग्मतुः, जग्मुः; 2. जगमिथ जगन्थ, जग्मथुः, जग्म; 1. जगाम जगम, जग्मिव, जग्मिम. Middle जग्मे. 1st Fut. गन्ता. 2nd Future गमिष्यति. Indef. अगमत्. अगात्; as, मा गाः; do not go. Part. Pres. गच्छत्; Perf. Act. जग्मिवस् जगन्वस्, fem. जग्मुषी. Pass. जग्मान; Indef. गत, गतवत्, गत्वा. With सं when Intran. सङ्गच्छते. Indef. समगत, समगंस्त. Prec. संगंसीष्ट सङ्गसीष्ट. Pass. गम्यते. Caus. गमयति. Opt. जिगमिषति. Freq. Dep. जङ्गम्यते. Act. जङ्गन्ति जङ्गमीति.

गुह् (अ, ज) *to hide*. Pres. गूहति ते. Perf. Act. जुगूह, जुगुहतुः, जुगुहुः; 2. जुगुहिथ जुगोढ, &c. Mid. जुगुहे, &c. Fut. गूहिता, गोढा. Indef. Act. अगूहीत् अघुक्षत्; Mid. अगुहत अगूढ, अगूहिषातां अगुक्षातां; अगूहिषत अघुक्षन्त. Part. Pres. गूहत्. Indef. गूढ, गूहित्वा गूढ्वा. Fut. गुह्य and गोह्य. Opt. verb जुघुक्षति, &c.

ग्रह् (क्र, उ), *to take*. Pres. गृह्णाति, गृह्णीतः, गृह्णन्ति. Perfect जग्राह, जगृहतुः, जगृहुः, &c. Fut. ग्रहीता. Pass. गृह्यते. Caus. ग्राहयति. Opt. verb जिघृक्षति. Freq. जरीगृह्यते; जाग्रहि जाग्रहीति. So ज्या (क्र), *to be old*, व्यच् (तु), *to deceive*, and व्यध् (दि, पै), *to kill*, in the Pres. and Perf. as, जिनाति; जिज्यौ, जिज्यतुः, जिज्युः विचति; विव्याच, विविचतुः विविचुः, विध्यति; विव्याध, विविधतुः, विविधुः, &c.

चक्ष् (अ, आ), *to speak*. Pres. चष्टे, चक्षाते, चक्षते, &c. Perf. चचक्षे, चक्शे चख्ये. Fut. क्शाता and ख्याता. Indef. अक्शास्त and अख्यत. With सं meaning *to abandon*, समचक्षिष्ट. Act. Perf. चक्शौ चख्यौ. Fut. as before. Indef. अक्शासीत् अख्यत्. Prec. क्शायात् क्शेयात् ख्यायात् ख्येयात्. Passive क्शायते ख्यायते. Caus. क्शापयति, ख्यापयति. Ind. अचिक्शपत्, अचिख्यपत्. Opt. चिक्शासति, चिख्यासति. Freq चाक्शायते, चाख्यायते.

जन् (जु, प), *to produce*. Pres. जजन्ति, जजातः, जज्ञति, &c. Imp. अजजन्. Pot. जजन्यात् जजायात्. Perf. जजान, जज्ञतुः, जज्ञुः. Indef. अजनीत् अजानीत्. Prec. जन्यात् जायात्. With अति. Pres. 3. अतिजजाति, अतिजज्ञाते अतिजज्ञते; 2. अतिजज्ञिषे, अतिजज्ञाथे, अतिजज्ञिध्वे; अतिजज्ञे, अतिजजन्वहि, अतिजजन्महि. Pass. जन्यते or जायते. Part. Present जज्ञत्; जज्ञिम. Perf. जजन्वस्. Fem. जज्ञुषी. Indef. जनित. Caus. जनयति. Ind. अजीजनत्. Opt. जिजनिषति. Freq. जंजन्यते, जाजायते; जंजन्ति, जाजन्ति.

जन् (य, क, म, ई), *to produce*. Pres. जायते, जायेते, जायन्ते, &c. Perf. जज्ञे, जज्ञाते, जज्ञिरे, &c. Indef. अजनि or अजनिष्ट, अजनिषातां, अजनिषत. Parts. Pres. जायमान. Perf. जज्ञान. Fut. जन्य जाय. Indef. जात, जनित्वा. Causal जनयति. Freq. Dep. जंजन्यते or जाजायते. Act. जंजन्ति.

जागृ (प, लु), *to awake*. Pres. जागर्ति, &c. Imp. अजागः. Perf. जजागार and जागरामास. Fut. जागरिता. Indef. अजागरीत्. Part. जाग्रत्. Perf. जजागर्वस् and जजागृवस्. Fut. जागर्य. Indef. जागृत. Passive जागर्यते. Perf. जजागरे जागरामासे. Part. Pres. जागर्यमाण, जागरिषिम. Perf. जजागराण जजागाराण. Indef. जागरित. Caus. जागरयति. Opt. जिजागरिषति.

नश् (य, ख, उ), *to perish*. Pres. नश्यति. Perf. ननाश, नेशतुः, नेशुः, &c. Future नशिता, नंष्टा, नंष्टा. 2. Fut. नशिष्यति नंक्ष्यति. Indef. अनशत् अनेशत्, अनशतां अनेशतां, अनशन् अनेशन्, &c. Part. नष्ट नश्य;

Passive, नम्यते. Causal नामयति. Optative निनमिषति निनंसति. Freq. Act. नानमीति नानन्ति. Dep. नानम्यते.

दरिद्रा (अ, स), *to be poor*. Pres. दरिद्राति, दरिद्रितः, दरिद्रति. Perf. ददरिद्रौ and दरिद्रामास. Fut. दरिद्रिता. Ind. अदरिद्रीत् अदरिद्रासीत्. Prec. दरिद्र्यात्. Passive दरिद्र्यते. Opt. दिदरिद्रिषति दिदरिद्रासति.

दी (ङ, य, ओ), *to decay*. Pres. दीयते, &c. Perf. दिदीये, दिदीयाते, दिदीयिरे. Fut. दाता. Ind. अदास्त, अदासातां, अदासत. Indef. Part. दीन. Causal दापयति. Freq. Opt. दिदासते or दिदीषते. Act. देदयति देदेति. Dep. देदीयते.

दृश् (इर, औ), *to see*. Active Pres. पश्यति, पश्यतः, पश्यन्ति, Perf. ददर्श, ददृशतुः, ददृशुः; 2. ददर्शिथ, दद्रष्ठ, &c. Fut. द्रष्टा. Ind. अद्राक्षीत् and अदर्शत्. Part. Pres. पश्यत्. Perf. ददृश्वस् and ददृशिवस्. Ind. दृष्ट, दृष्ट्वा. With सं when Intransitive, सम्पश्यते, &c. Pass. दृश्यते. Caus. दर्शयति. Ind. अदीदृशत् अददर्शत्. Opt. दिदृक्षते. Freq. दरिदृश्यते दर्दर्ष्टि.

ब्रू (ञ, अ), *to speak*. Pres. 3. ब्रवीति and आह, ब्रूतः आहतुः, ब्रुवन्ति. आहुः; 2. ब्रवीषि आत्थ, ब्रूथः आहथुः, ब्रूथ; 1. ब्रवीमि, ब्रूवः, ब्रूमः. Imperf. अब्रवीत्, अब्रूतां, अब्रुवन्. Imper. ब्रवीतु, ब्रूतां, ब्रुवन्तु. Pot. ब्रूयात्. Middle ब्रूते, ब्रुवाते, ब्रुवते, &c. Part. Pres. ब्रुवत्. Middle ब्रुवाण.

भू, *to be*, or *become*, supplies the deficiencies of the verb अस्, and makes Present भवति, &c. Perfect बभूव, बभूवतुः, बभूवुः, &c. Fut. भविता. Indef. अभूत्, अभूतां, अभूवन्. भावयति. Opt. बुभूषति. Freq. बोभूयते; बोभोति.

भ्रस्ज् (श, औ, अ), *to fry*. Pres. Act. भृज्जति. Mid. भृज्जते. Perf. Act. बभर्ज्ज बभ्रज्ज, बभृज्जतुः, &c. Mid. बभर्ज्जे, बभ्रज्जे. Fut भर्ष्टा or भ्रष्टा. Ind. Act. अभार्क्षीत्, अभ्राक्षीत्. Mid. अभ्राष्ट. अभार्ष्ट. Passive भृज्ज्यते. Caus. भर्जयति. Opt. बिभर्ज्जिषति, बिभ्रज्जिषति, बिभर्क्षति, बिभ्रक्षति. Freq. बरीभृज्ज्यते, बाभ्रष्टि. So लस्ज, *to be ashamed.*

मस्ज् (श, औ, ओ, टु), *to immerse*. Pres. मज्जति. Perf. ममज्ज, ममज्जतुः, ममज्जुः, 2. ममज्जिथ ममंक्थ. Fut. मंक्ता. 2. Fut. मंक्ष्यति. Indef. अमांक्षीत् अमांक्तां अमांक्षुः, &c. Pass. मज्ज्यते. Caus. मज्जयति. Opt. मिमंक्षति. Freq. मामज्ज्यते, मामंक्ति.

मृ (ङ, श), *to die*. Pres. म्रियते, and regular as a Deponent; but has also Perf. Act. ममार; 1st Fut. मर्ता; 2d Fut. मरिष्यति. Caus. मारयति. Opt. मुमूर्षति. Freq. मेम्रीयते; मामर्ति.

मृज् (स, उ), *to cleanse*. Pres. मार्ष्टि, मृष्टः, मृजन्ति or मार्जन्ति, &c. having two forms in the plural of the first three tenses. Perf. ममार्ज, ममृजतुः ममार्जतुः, ममृजुः, ममार्जुः; 2. ममार्जिथ ममार्ष्ठ, &c. Fut. मार्जिता and मार्ष्टा. Indef. अमार्जीत् and अमार्क्षीत्. Parts. Pres. मृजत् and मार्जत्. Perf. ममृज्वस्. Fut. मृज्य and मार्ग्य. Indef. मृष्टं, मार्जित्वा, मृष्ट्वा. Pass. मृज्यते. Caus. Pres. मार्जयति. Indef. अममार्जत. Opt. मिमार्जिषति, मिमृक्षति. Freq. मरीमृज्यते; मरिमार्ष्टि, मरीमार्जीति.

वच् (स, और), *to speak*, supplies the deficiencies of ब्रू, and makes Pres. वक्ति. Perf. उवाच. Fut. वक्ता. Ind. अवोचत्. Mid. अवोचत. Prec. उच्यात्. It is deficient in the 3d pl. of the Pres. and Imper. Part. Pres. वचत्. Fut. वच्य, वाक्य. Ind. उक्त, उक्त्वा प्रोच्य. Pass. उच्यते. Perf. ऊचे. Fut. वक्ता. Pass. उच्यते. Caus. वाचयति. Opt. विवक्षति. Freq. वावच्यते; वावक्ति.

वश् (स), *to desire*, वष्टि, उष्ट, उशन्ति, &c. changing व to उ where *guṇa* is not admitted. Imperf. अवट्, औष्टां, औशन्. Perf. उवाश, ऊशतुः, ऊशुः. Fut. वशिता. Indef. अवशीत्, अवाशीत. Prec. उश्यात्. Part. Pres. उशत्. Indef. उशित, वशित्वा, प्रोश्य. Passive उश्यते. Caus. वाशयति. Opt. विवशिषति. Freq. वावश्यते.

विच्छ् (श), *to go*. Pres. विच्छति and विच्छायति. Perf. विविच्छ विच्छायामास. Fut. विच्छिता विच्छायिता. Indef. अविच्छीत्, अविच्छायीत्. Freq. Dep. वेविच्छ्यते. Act. वेवेष्टि, वेवच्मि, वेविच्छीति.

विद् (स), *to understand*. Pres. 3. वेत्ति वेद, वित्तः विदतुः, विदन्ति विदुः; 2. वेत्सि वेत्थ, वित्थः विदथुः, वित्थ, विद; 1. वेद्मि वेद, विद्वः विद्व, विद्मः विद्म. Imperf. 3. अवेत्, अवित्तां, अविदन् and अविदुः; 2. अवेत and अवेः. Imper. वेत्तु and विदांकरोतु. Perf. विवेद, विदामास. Part. Pres. विदत्. Perf. विविद्वस्, विद्वस्. Ind. विदित, विदित्वा. With सं when Intransitive संविदते. Opt. विविदिषति. Freq. वेविद्यते; वेवेत्ति.

शी (स, स), *to lie down*. Pres. 3. शेते, शयाते, शेरते; 2. शेष शयाथे, शेध्वे, शये, शेवहि, शेमहि. Perf. शिश्ये, शिश्याते, शिश्यिरे. Fut. शयिता. Ind. अशयिष्ट, &c. Pass. शय्यते. Caus. शाययति. Opt. शिशयिषति. Freq. Dep. शाशय्यते. Act. शेशेति, शेशयति.

श्वि (इर, ए, ओ), *to increase*. Pres. श्वयति. Perf. शिश्वाय, शिश्वियतुः, शिश्वियुः and शुशाव, शुशुवतुः, शुशुवुः. Fut. श्वयिता, &c. Indef. अश्वयीत्, अशिश्वियत् and अश्वत्. Prec. शूयात्. Part. Pres. श्वयत्.

Perf. शिश्वियम्, शुशुवम्. Fut. श्वियि. Indef. अश्वित. Pass. शूयते. Freq. Dep. शेश्वीयते शेशूयते. Act. शेश्वेति and शेशोति. Caus. Pres. श्वापयति. Ind. अशिश्वत्, अशूशवत्. Opt. शिश्वयिषति. Caus. Opt. शिश्वाययिषति or शुश्वाययिषति.

हन् (ह, औ), *to strike, to kill*. Pres. हन्ति हतः, घ्नन्ति ; 2. हंसि, &c. Imperf. अहन्, अहतां, अघ्नन्. Imper. हन्तु, हतां घ्नन्तु; 2. जहि, &c. Part. जघान, जघ्नतुः, जघ्नुः ; 2. जघनिथ, जघन्थ, &c. 1st Fut. हन्ता ; 2d Fut. हनिष्यति. Indef. अहनत्, अवधीत्. Prec. वध्यात्. Pass. हन्यते. Perf. जघ्ने. Fut. हन्ता and घानिता. Ind. अवधि अघानि, Part. Pres. घ्नत्, घातंघातं, घ्नेमिम. Perf. जघ्निवस्, जघन्वस्. Fem. जघ्नुषी. Perf. Passive जघ्नान. Ind. हत, हत्वा. Caus. घातयति. Ind. अजीघनत्. Opt. जिघांसति. Freq. Dep. जंघन्यते, जर्घ्नीयते. Act. जंघन्ति, जंघनीति. With आ, when Intransitive or Reflective, it is used in the Middle ; as, आहते, *he is ill ;* उर आहते, *he smites his own breast*. Ind. आहत, अवधिष्ट or अघानिष्ट.

CHAPTER VI.

OF INDECLINABLE WORDS, (AVYAYA OR VYA).

SECTION I.

OF ADVERBS.

Adverbs, though very numerous, may be all arranged under the following classes :—

1*st*. *Of Number* : as, एकदा, *once*. द्विस्, *twice*. त्रिस्, *thrice*. चतुस्, *four times*. All other words take कृत्वस् ; as, पञ्चकृत्वस्, *five times*, &c. कतिकृत्वस्, *how many times?* गणकृत्वस्, *many times*.

2*ndly*. *Of Order* : as, प्रथमतः, *first* ; द्वितीयतः, *se-*

condly; and so on, by adding तः to the ordinal numbers.

3rdly. Of Distribution .These are formed by धा; as, चतुर्धा, *of four kinds,* शतधा, *of a hundred sorts.* एक, *one,* makes एकधा, and ऐकध्यं; द्वि, *two,* द्विधा, द्वेधा, द्वैधं; त्रि, *three,* त्रिधा, त्रेधा, त्रैधं; षष्, *six,* षोडा and षोडधा.

4thly. Of Time: as, अद्य, *to-day.* अधुना, इदानीं, एतर्हि, सम्प्रति, *now.* कल्य, परेद्यवि, श्वस्, *to-morrow.* कदा, कर्हि, *when?* कदाचित्, कदाचन, *sometimes.* तदा, तर्हि, तदानीं, *then.* यदा, यर्हि, *when.* चिरस्, चिरं, चिरम्, चिररात्राय, *a long time, long since.* दिवा, अह्नाय, *by day.* दोषा, नक्तं, रात्रौ, *at night.* प्रातर्, प्रगे, *in the morning.* परश्वः, *the day after to-morrow.* परुत्, *last year.* परारि, *year before last.* पुरा, पुरस्तात्, *before.* पश्चात्, *afterwards.* पूर्वेद्युस्, ह्यस्, *yesterday.* प्रेत्य, अमुत्र, *hereafter.* सकृत्, युगपत्, एकपदे, प्रवाह्निका, प्रवाह्नकं, *at once, at the same time.* सद्यस्, सपदि, साम्प्रतं, *at that* or *the present time.* सदा, सना, सर्व्वदा, *always.* सनत्, सनात्, सततं, सन्ततं, अनारतं, अविरतं, अनवरतं, अश्रान्तं, अजस्रं, नित्यं, अनिशं, शश्वत्, *constantly, perpetually.*

Some others are formed by दा and एद्युः; as, अन्यदा, *at another time.* अन्येद्युः, *on another day.*

5thly. Of Place: as, अत्र, इह, *here.* अतः, इतः, *hence.* इतस्ततः, *here and there.* क्व, कुत्र, कुह, *where?* कुतः, *whence?* क्वचित्, *somewhere.* तत्र, *there.* यत्र, *where.* अग्रे, अग्रतः, गोचरे,

पुरः, पुरतः, प्राक्, प्रत्यक्ष, *before.* अर्व्वाक्, *behind.* अन्तर, अन्तरा, अन्तरे, *within.* अवस्, वहिस्, *without.* उच्चैः, *above.* नीचैः, *below.* पुरा, समा, *near.* विश्वक्, *every where.* समन्ततः, *on all sides.*

Several others are formed by त्र; as, अन्यत्र, *in another place.* बहुत्र, *in many places.* सर्व्वत्र, *in every place.*

6*thly.* *Of Manner or Quality:* as, इति, इत्थं, एवं, *thus.* उपांशु, *secretly, imperceptibly.* कुपत्, कुवित्, परं, शुभं, सुष्ठु, *excellently.* तिरस्, तिर्य्यक्, साचि, *crookedly.* दिष्ट्या, समुपजोषं, *gladly, luckily.* दुष्ठु, युक, युत्, *badly.* धुक्, *expiringly.* नवरं, *only.* नाना, हिरुक्, *variously.* पुनः, पुनर्वारं, वारं, वारंवारं, मुहुः, मुहुः, भूयः, अभीक्ष्णं, *again, repeatedly.* पृथक्, *separately.* प्रभृति, *&c.* प्रसह्य, सहसा, *violently.* प्रायः, *almost.* मिथः, *together.* मिथ्या, मृषा, *falsely.* मौनं, तूष्णीं, तूष्णीकां, *silently.* वृथा, मुधा, अलं, *in vain.* शीघ्रं, त्वरितं, द्रुतं, तूर्णं, क्षिप्रं, सत्वरं, चपलं, अविलम्बितं, झटिति, द्राक्, अरं, लघु, आशु, संक्षु, *quickly.* शनैः, *slowly.* सत्यं, ऋतक्, अञ्जसा, अद्धा, *truly.*

Adjectives in the neuter gender are usually employed as adverbs of quality; as, बलवत्, *powerfully.* विविधं, *variously.* शुभं, *excellently.*

Some are formed by तः and था; as, यत्नतः, *diligently, with diligence.* सर्व्वथा, *in all respects.*

7*thly.* *Of Quantity:* as, अति, अतीव, अतिशय, अत्यर्थं, अत्यन्त, अतिमात्र, गाढ, तीव्र, भरं, वाढं, भूरि, भृश, *much, ex-*

ceedingly. ईषत्, किञ्चित्, मनाक्, *little.* कुवित्, विषु, *much.* प्रचुर्, प्रभूत, अलं, *enough.* शैथिल्य, *less.* सामि, *half.*

Some are formed by शः; as, द्विशः, *by twos.* अल्पशः, *by few.* कतिशः, *how much?* तावच्छः, *so much or many, &c.*

8*thly.* *Of Doubt:* as, आहु, उताहो, किमुत, यद्वा, *but, suppose that.* नुवा, *perhaps.* नेति, नोचेत्, त्वै, द्वै, वै, *if not, perhaps not.*

9*thly.* *Of Affirmation:* as, अवश्यं, किल, किञ्चित्, खलु, *indeed, really.* आम, आम्, *yes.* नितान्तं, सत्यं, *truly.* नाम, *evidently, possibly.* ह is an expletive.

10*thly.* *Of Negation:* as, न, ना, नो, नञ्, नह, नहि, *no, not.* मा, मां, मालं, मास्म, are prohibitive; as *do not, forbear.* अ, or अन before a vowel, signifies *not, less, without;* as, अकारणं, *without cause.* अनुचितं, *improperly.*

11*thly.* *Of Interrogation:* as, किं, कथं, किनु, किमत, किमुत, कच्चित, त्वत, यत, *how, what?* अनु, उत्, कि, किन्न, नु, ननु, नूनं, व, वा, वत्, स्वित्, ऊं, are used to denote *earnestness of enquiry.* क is an expletive.

12*thly.* *Of Comparison:* as, इव, एव, *as, like.* कथा, *how?* तथा, *so.* यथा, *as.* यावत्, *as much or long.* तावत्, *so much or long.* किंपुनः, *how much more or rather.*

Any word may become an adverb of comparison by the addition of वत्; as, लोष्ठवत्, *like a clod.* मूर्खवत्, *like a fool.* राजवत्, *like a king.*

Some words relating to time and place admit of several inflections; as, चिरं, चिरेण, चिराय, चिरात्, चिरस्य, *long ago.* दूरं, दूरेण, दूरात्, दूरे, *at a distance, &c.*

SECTION II.

OF PREPOSITIONS.

Prepositions may be divided into two sorts, Inseparable and Separable: they may be called *Prepositions* and *Postpositions*; or *affixes* and *suffixes.*

1st. PREPOSITIONS.

अति beyond, excess; as, शक्तिता, *power,* अतिशक्तिता, *great power.* अतिक्रम, *going beyond, transgression.*

अधि over, possession; as, भू, *be,* अधिभू, *an owner.* अधिकार, *a possession.* अध्यात्मा, *presiding Spirit.*

अनु after, sequence; as, चर्, *move.* अनुचर, *a follower.* अनुकृति, *imitation.* अनुमति, *permission.*

अन्तर् within, centricity; as, करण, *doing,* अन्तःकरण, *the heart.* अन्तर्यामी, *heart-searching, (God.)*

अप away, privation; as, राध्, *effect,* अपराध, *defect, sin.* अपवाद, *detraction.* अपलाप, *denial, evasion.*

अपि to, addition; as, धा, *hold,* अपिधान or पिधान, *conception; covering.* अपिच, *moreover.*

अभि towards, tendency to ; as, योग, *junction,* अभियोग, *onset.* अभिगम, *approach.* अभिमुख, *facing.*

अव down, degradation ; as, गीत, *celebrated,* अवगीत, *detested.* अवहेल, *disrespect.* अवतार, *incarnation.*

आ unto, extension, limiting; as, भोग, *enjoyment,* आभोग, *repletion.* आधार, *a receiver.* आदर्श, *a mirror.*

उत् up, elevation ; as, नम्, *bow,* उन्नति, *elevation.* उत्कृष्ट, *very excellent.* उद्गत, *gone up.*

उप near, secondary state ; as, पति, *husband,* उपपति, *a paramour.* उपवेद, *a minor veda.* उपमात्री, *a wet nurse.*

दुर् hard, difficulty, deterioration ; as, गति, *state,* दुर्गति, *hell.* दुःसह, *intolerable.* दुरध्व, *a bad road.*

नि down, entireness ; as, गद्, *articulate,* निगद, *discourse.* निपात, *falling, dying.* निक्वाण, *musical tone.*

निर् out, freedom ; as, वात, *wind,* निर्वात, *calm.* निर्दोष, *faultless.* निःसत्य, *false.* निश्चिन्त, *thoughtless.*

परा back, re-action ; as, क्रम, *step,* पराक्रम, *opposing power.* पराजय, *defeat.* परावर्त्त, *retreat.* परामर्ष, *forbearance.*

परि round, completeness ; as, वह्, *flow,* परिवाह, *inundation.* परिधि, *circumference.* परिगम, *surrounding.*

प्र forth, progression ; as, स्था, *stand,* प्रस्थान, *march.* प्रभाव, *pre-eminence.* प्रणय, *affection.* प्रताप, *majesty.*

प्रति, *re,* reiteration ; as, ध्वन्, *sound,* प्रतिध्वान, *echo.* प्रत्युत्तर, *reply.* प्रतिघात, *blow in return.*

वि *in, un,* vicissitude; as, क्री, *buy,* विक्रय, *barter, selling;* विकृत, *undone.* वितथ, *untrue.* विदेह, *incorporeal.*

सं with, conjunction; as, गम्, *go,* सङ्गम, *association.* संयोग, *union.* सन्तान, *offspring.* सम्पत्ति, *wealth.*

सु well, excellence; as, कृत, *done,* सुकृत, *virtue.* सुग, *going well.* सुख्याति, *fame.* सुसमाचार, *good news.*

There are other shades of meaning, besides those above given, expressed by these prepositions in composition, which will be better learned by a course of reading than by any rules. Some of them are used occasionally out of composition, as will be seen in the remarks following.

From one to four prepositions may be used in the same word; as, आहार, *eating.* निराहार, *fasting.* समुदाहार, *relating.* समभिव्याहार, *accompanying.*

2nd. POSTPOSITIONS.

The Separable Prepositions or Postpositions are generally formed from adjectives or adverbs and take before them a possessive case; as, समीप, *near.* अग्रतः or अग्रे, *before, &c.* तेपुरः, *before thee.*

The following take an accusative case.

अति, *over, beyond;* अधि, *concerning;* अधोधः, *beneath;* अध्यधि, *in;* अनु *according to;* अन्तरा, अन्तरेण, *between,*

without, except; अभि, *towards;* अभितः, *before;* उद्दिश्य *concerning;* उप, *towards;* उपर्, उपरि, उपर्युपरि, *over;* उभयतः, *on both sides;* निकषा, निकषा, *near;* परि, *about;* परितः, *about;* प्रति, *to;* समया, *near;* and सर्वतः, *all round.*

2. These are connected with the instrumental; अम सह, सार्द्धं, साकं, समं, सत्रासमं, *with, together with.*

3. The following take various cases, अधः, *below;* अप and परि meaning *without, except;* अर्व्वाक्, *within;* आ, *as far as;* आरात्, *near;* ऋते, *except;* कृते, *for;* वहिस्, *without;* and विना, *besides, except.*

SECTION III.

OF CONJUNCTIONS.

Conjunctions are of two kinds, the Copulative and the Disjunctive.

1. Copulative: च, *and;* तु, अपि, अपितु, *and, also;* चेत्, यदि, *if;* तदा, *then;* अथ, अथो, *now, then, therefore;* यत्, यतः, *wherefore;* तत्, ततः, *therefore.* अन्यच, अपिच, किञ्च, परञ्च, and अपरञ्च, *again, moreover;* are used before quotations. किल, खलु, हि and sometimes च and तु are used as expletives.

2. Disjunctive: तु, किन्तु, *but;* इव, एव, वै, *as, even as;* यद्यपि, *although;* तथापि, तथाहि, *yet;* वा, अथवा,

किम्वा, *or ;* नच, नतु, *nor ;* नवा, *or not ;* नकिम्, नाकिम्, नकिर्, नाकिर्, माकिम्, माकिर्, *except ;* यद्दिवा, *or otherwise.* व and वै are sometimes used as expletives.

SECTION IV.

OF INTERJECTIONS.

Interjections are of various kinds.

अङ्ग, अग्रे, अहो, अहोवत्, उ, ओ, औ, ए, ऐ, हे, है, are used in respectful addresses; ह हं, हो, हेहै, होहै in common ones; पाट, प्याट्, and भोः, in both.

अरे, ऋट, रे, रै, are expressive of *contempt ;* अये, ऊं, of *recollection ;* आये of *affection ;* इ, ई, of *regret ;* उ and हं, of *anger ;* ऊः, of *commencement ;* ममम, वापुवापु, सकट, of *surprise ;* हिहि, of *laughter ;* हहह, of *gladness.*

वषट्, वौषट्, श्रौषट्, are used in common offerings to the gods; स्वाहा is used in offering clarified butter; स्वधा when offering to the manes. अयि, सुष्ठु, *oh brave!* अहह, *wonderful! sad!* आः, *yes,* contemptuously; हा, *yes,* angrily; धिक्, *woe! curse on it!* नीचैः, *hush!* नाम, पश्य, पश्यत, *see! behold!* वत, *alas! see!* स्वस्ति, *health!* ही, *surprising! lo!* हन्त, *ah!*

CHAPTER VII.

OF DERIVATIVE WORDS.

Derivative words are principally of three kinds, viz. Nouns, Adjectives, and Verbs.

Those derived from verbs are called (Kridanta), and those derived from other words (Taddhita).

The Verbs have been already considered, it remains therefore to treat only of Nouns and adjectives.

SECTION I.

OF NOUNS.

Derivative Nouns may be divided into eight sorts; Patronymics, Gentiles, Amplificatives, Diminutives, Abstracts, Verbals, Denominatives, and Miscellaneous.

PATRONYMICS.

Patronymics (Apatyaváckaka) are formed from the original word by lengthening the first syllable of it by *vriddhi*; as, शिव, शैव, *a descendant of Shiva;* गोतम, गौतम, *a descendant of Gótama*. To some words a termination is added, and the final letter dropped or changed. The terminations used are, आयन, आयनि, आयन्य, आर, इ, इक,

ईय, उर, एय, एर, ऐर, कि, नेय, य. As, नड, नाडायन, *a descendant of Nada ;* तिक, तैकायनि, *of Tika ;* कुञ्ज, कौञ्जायन्य, *of Kunja ;* गोधा, गौधार, *of a guana ;* दशरथ, दाशरथि, *of Dasharatha ;* रेवती, रैवतिक, *of Révatí ;* भ्रातृ, भ्रात्रीय, *of a brother ;* सम्मातृ, साम्मातुर, *of a good mother ;* अत्रि, आत्रेय, *of Atri ;* नट, नाटेर, *of a courtezan ;* चटका, चाटकैर, *of a sparrow ;* व्यास, वैयासकि, *of Vyása ;* कल्याणी, काल्याणिनेय, *of a happy woman ;* गर्ग, गार्ग्य, *of Garga.*

A final उ is changed to अव ; as, यदु—यादव, *a descendant of Yadu ;* बाहु, बाहवि, *of Váhu.* A final vowel or न् is dropped, when एय follows ; as, गंगा, गांगेय, *an offspring of Gangá ;* राजन्, राजेय, *of a king.*

Compounds ending with भग, हृद्, सिन्धु, and a few others, have the vowel lengthened in both parts ; as, सुभग, सौभागिनेय, *of a fortunate woman, &c.* In the plural number, the affixes, &c. are dropped ; as, गार्ग्यः, plural गर्गाः, &c.

पुमस्, *a male,* makes पौंस ; स्त्री, *a woman,* स्त्रैण ; त्रिवेणी, *a woman having three locks of hair,* त्रैवण ; कन्या, *a daughter,* कानीन ; परस्त्री, *another man's wife,* पारस्त्रैणेय ; विश्रवस्, *Vishravas,* विश्रवण, and रवण.

GENTILES.

Gentiles (Játivách aka) are formed in the same manner as the above by lengthening the first syllable of the words, and sometimes adding ईन्, ईय, एय, or य ; as, पुर, पौर, *a citizen ;* मिथिला, मैथिल, *a man of Mithila ;* मगध, मागधिन्, *of Magadha ;* शलातुर, शालातुरीय, *of Salátura ;* तुदी, तौदेय, *of Tudí ;* शण्डिक, शाण्डिक्य, *Shandika.*

Some compounds have the first syllable of the last part of the word lengthened ; as, सुपञ्चाल, सुपाञ्चाल, *of Supanchála.*

AMPLIFICATIVES.

Amplificatives or Collectives (Sanghaváchaka) are formed by lengthening the first syllable of the word by *vriddhi.* With the affixes इनी, ता, त्व, or या, the first syllable of the word is not lengthened; with इक, क, एय, or य, it is. As, क्षेत्र, क्षैत्र, *a number of fields.* पद्म, पद्मिनी, *a collection of lotuses,* जन, जनता, *a multitude.* गीर्, गीत्व, *verbosity.* तृण, तृण्या, *much grass.* अपूप, आपूपिक, *many loaves.* उक्षन्, औक्षक, *a herd of bulls.* पुरुष, पौरुषेय, *many men.* केश, कैश्य, *much hair.*

गोयुग is added for *two cattle,* and षड्गव for *six;* as, गोगोयुग, *a pair of cows;* गोषड्गव, *six cows.* अवि makes अविकट, *a flock of sheep,* and अविपट, *the spreading of sheep.* अश्व, आश्व, and अश्वीय, *many horses.* अहन्, अहीन, *many days.* गो, गोत्रा, *a herd of cows.* पर्शु, पार्श्व, *many ribs.* युवती, यौवत, and यौवन, *many young women.* रथ, रथकट्या, *many chariots*

DIMINUTIVES.

Diminutives (U'naváchaka) are formed by the addition of क, कल्प, तर, तरी, देश्य, देशीय, पाश, or र; as, वृक्ष, वृक्षक, *a small tree.* कवि, कविकल्प, *a poetaster.* अश्व, अश्वतर, *a mule.* कासू, कासूतरी, *a small sort of weapon.* विद्वस्, विद्वद्देश्य, or विद्वद्देशीय, *an idiot.* भिषक्, भिषक्पाश, *a poor doctor.* कुटी, कुटीर, *a poor hut.*

Compound names with इक, इल, and इय sometimes drop one of their component parts; as, देवदत्त; देवदत्तक, देविक, देविल, देविय; or दत्तिक, दत्तिल, दत्तिय, *poor Dévadatta.*

ABSTRACTS.

Abstracts (Bhávaváchaka) are generally formed from Adjectives by the addition of ता, त्व, इमन्, or य. Sometimes they are formed by simply lengthening the first syllable of the word; or by adding to it य, ष्य, or क after it is lengthened. As, दीर्घ, दीर्घता, *length*. मनुष्य, मनुष्यत्व, *manhood*. शुक्ल, शुक्लिमन्, *whiteness*. दूत, दूत्य, or दौत्य, *an embassy* or *errand*. क्षुद्र, क्षौद्र, *littleness*. मधुर, माधुर्य्य, *sweetness*. ज्ञाति, ज्ञातेय, *relationship*. वृद्ध, वार्द्धक, वार्द्धक्य, *increase*.

When इमन् is added, a final उ is dropped; when the first syllable of the word is lengthened, it is changed to अव. As, मृदु, म्रदिमन्, *mildness*. पटु, पाटव, *skilfulness*.

Compounds which relate to a particular office are formed by ईय and इका; as, मित्रावरुणीय, *the priesthood of the Sun and Neptune*. शैष्योपाध्यायिका, *the scholarship and teachership*.

अर्हत् makes आर्हन्त्य and आर्हन्ती, *piety*. पुमस्, पुंस and पौंस्न, *manliness*. स्त्री, स्त्रीत्व and स्त्रैण, *effeminacy*. स्तेन, स्तैन्य and स्तेय, *theft*.

VERBALS.

Verbals (Kriyáváchaka) are such as are formed from verbal roots, and signify either the simple act of the original word, or that by which it may be accomplished.

The affixes used for words of this description are numerous.

The following are the principal ones :—

अक	as	कन्	कनक	*gold.*
अङ्ग	—	तृ	तरङ्ग	*a wave.*
अन	—	लोच्	लोचन	*the eye.*
अना	—	विद्	वेदना	*sensation.*
अम	—	धृ	धर्म्म	*virtue.*
अल	—	मण्ड्	मण्डल	*an orb.*
अस्	—	वच्	वचस्	*a word.*
आ	—	कथ	कथा	*a word.*
आल	—	कुण्	कुणाल	*a country.*
इत्	—	तड्	तडित्	*lightning.*
इत्र	—	धू	धवित्र	*a fan.*
इर	—	मुद्	मुदिर	*a cloud.*
इरा	—	मद्	मदिरा	*wine.*
इल	—	अन्	अनिल	*air.*
इष्	—	अर्च्	अर्चिष्	*a flame.*
उ	—	बाह्	बाहु	*the arm.*
उर	—	विध्	विधुर	*separation*
उस्	—	धन्	धनुस्	*a bow.*
ऊ	—	बध्	बधू	*a woman.*
ग	—	खड्	खड्ग	*a sword.*
ड	—	दम्	दण्ड	*a rod.*
त्र	—	श्रु	श्रोत्र	*the ear.*
ति	—	बुध्	बुद्धि	*understanding.*
तु	—	जन्	जन्तु	*an animal.*
त्या	—	कृ	कृत्या	*a deed*

थ	as	कण्	कण्ठ	*the throat.*
न	—	स्वप्	स्वप्न	*a sleep.*
ना	—	याच्	याच्ञा	*a petition.*
नि	—	गॄ	गीर्णि	*a gulp.*
नु	—	भा	भानु	*the sun.*
म	—	युध्	युध्म	*war.*
मन्	—	वृ	वर्म्मन्	*armour.*
या	—	व्रज	व्रज्या	*a roaming.*
र	—	छिद्	छिद्र	*a hole.*

Verbs with the characteristic ट्वु, form nouns meaning the simple act by अथु; those with the characteristic ष by आ. As, वेप् (ट्वु.) वेपथु, *a trembling ;* भिद् (ष.) भिदा, *a perforation.*

Some nouns formed from verbal roots have* the penultimate or final letter, or both of them, changed, sometimes with (्) virám removed, and sometimes with a termination affixed ; as, दिव्, देव, *a god,* दवता, *a divinity.* इन्ध्, एध or एधस्, *fuel.* कृ, कर, *a hand.* कारण, *a cause.* भज्, भाग, *a part.* भाग्य, *luck.*

DENOMINATIVES.

Denominatives or Nouns of Agency (Kartriváchaka) are formed from verbal roots by the affixes अक, अन, इक, इन्, उ, उर, ऊ, ऊक, तु, and ट. As, अंश्, अंशक, *a partner.* नन्द्, नन्दन्, *a son.* क्री, क्रयिक, *a buyer.* ग्रह्, ग्राहिन्, *a receiver.* बन्ध्, बन्धु, *a friend.* कुक्, कुकुर, *a dog.* नृत्, नृतू, *a dancer.* भल्, भल्लूक or भाल्लूक, *a bear.* गम्, गन्तु, *a traveller.* कृ, कर्त्तृ or कारक, *a doer.*

Two nouns, or a noun and verbal adjective, are often used to form nouns of agency; as, भू-पति or भू-पाल, भू-धर भू-भार, भू-भुज भूमि-प, *a king*.

There are many Nouns derived from other words which cannot be classed under any particular denomination, and which may therefore be called Miscellaneous; as, मृद्; मृत्ता, मृत्स्ना or मृत्तिका, *earth, soil*. बृहत्; बृहतिका, *a large sheet*. अधः, अध्वन्, *a way* or *road*. उप, उपत्यका, *the foot of a mountain, a valley*.

A few words lengthen their final vowel and add वती, to signify *place*; as, अमर, अमरावती, *the immortal place, heaven*. धूमावती, *a smoky place*.

To the names of animals गोष्ठ is added; as, गोगोष्ठ, *a cow-house* or *yard*.

SECTION II.

OF ADJECTIVES.

Derivative Adjectives are of two kinds, viz. those formed from verbs, and those formed from nouns, &c.: the former are like English Participles ending with *ing*, and the latter like Adjectives ending with *y, ly, full, ent, able, ate, ous, some*, &c.

The following are the principal affixes used in their formation.

1st—Those formed from Verbs.

अक	as	सृ	सरक	*going*.
अन्त	—	जि	जयन्त	*conquering*.

आक	as	भिक्ष्	भिक्षाक	*begging.*
आनक	—	भी	भयानक	*terrifying.*
आय्य	—	श्रु	श्रवाय्य	*hearing.*
आरु	—	वन्द्	वन्दारु	*flattering.*
आलु	—	शी	शयालु	*sleeping.*
इ	—	दद्	ददि	*giving.*
इत्नु	—	मदि	मदयित्नु	*inebriating.*
इष्णु	—	सह्	सहिष्णु	*bearing.*
उ	—	आशन्स्	आशंसु	*praising.*
उर	—	छित्	छिदुर	*cutting.*
ऊक	—	जागृ	जागरूक	*awaking.*
त्वर	—	इ	इत्वर	*going.*
नज्	—	धृष्	धृष्णज्	*daring.*
नु	—	क्षिप्	क्षिप्नु	*throwing.*
मर	—	सृ	सृमर	*moving.*
र	—	दीप्	दिप्र	*shining.*
रु	—	षद्	सद्रु	*grieving.*
वर	—	कस्	कस्वर	*moving.*
वि	—	गृ	गीर्वि	*swallowing.*
स्नु	—	ग्लै	ग्लास्नु	*wearying.*
—	—	क्षि	क्षेष्णु	*decaying.*

2nd—Those formed from Nouns, &c.

इक	as	गर्त्त	गर्त्तिक	*full of holes.*
इन्	—	ज्ञान	ज्ञानिन्	*wise.*
इन	—	कठ्	कठिन	*hard, cruel.*

इम	as	अन्त	अन्तिम	*last.*
इय	—	क्षेत्र	क्षेत्रिय	*belonging to a field.*
इर	—	मेधा	मेधिर	*apt.*
इल	—	विष	विषिल	*poisonous.*
ईन	—	कुल	कुलीन	*honourable.*
ईमस	—	मल	मलीमस	*dirty.*
ईय	—	नगर	नगरीय	*of the city.*
उक	—	वृष	वर्षुक	*rainy.*
ऊल	—	बल	बलूल	*powerful.*
एय	—	सखि	साखेय	*friendly.*
एयक	—	पुष्कल	पौष्कलेयक	*multitudinous.*
ओर	—	कठ	कठोर	*hard.*
क	—	नील	नीलक	*blue.*
कीय	—	जन	जनकीय	*human.*
ठ	—	कर्म्म	कर्म्मठ	*diligent.*
न	—	श्लेष्मन्	श्लेष्मण	*phlegmatic.*
भ	—	बलि	बलिभ	*wrinkly.*
म	—	भी	भीम	*terrific.*
मय	—	पाप	पापमय	*sinful.*
य	—	तुल	तुल्य	*like.*
ल	—	शीत	शीतल.	*cold.*
लु	—	दया	दयालु	*compassionate.*
लुक	—	भी	भीलुक	*timid.*
व	—	केश	केशव	*hairy.*
वत्	—	अर्थ	अर्थवत्	*rich.*
वल	—	नड	नड्वल	*reedy.*

विन्	as	तेजस्	तेजस्विन्	*glorious.*
श	—	रोमन्	रोमश	*hairy.*
शील	—	कर्म्म	कर्म्मशील	*diligent.*
शालिन्	—	कर्म्म	कर्म्मशालिन्	*Idem.*
स	—	तृण	तृणस्	*grassy.*

Some words only lengthen the first syllable, and some take an affix, after it is lengthened; as, व्यध्, व्याध, *killing;* द्रु, द्रव and द्राव, *repenting;* समुद्र, सामुद्र, *maritime;* कर्द्दम, कार्द्दम and कार्द्दमिक, *muddy.*

Roots with the characteristic ञ lengthen the first syllable; those with ड add त्रिम; as, ज्वल्, ज्वाल, or ज्वल, *burning;* कृ, कृत्रिम, *factitious.*

दघ्न, द्वयस, and मात्र are added to words to signify dimension; as, जानुदघ्न or जानुद्वयस, *up to the knees, knee deep;* गजमात्र, *a yard high.*

CHAPTER VIII.

OF COMPOUND WORDS.

There are four principal divisions of Compound Words, (Samása,) viz. Nouns, Adjectives, Verbs, and Adverbs.

The nouns and adjectives are the most numerous; they are formed by uniting two or more words together, and inflecting the last, as though the whole were one simple word.

SECTION I.

OF COMPOUND NOUNS.

There are three genera of Compound Nouns, (Dwandwa.)

1st. Those which by two nouns form a compound dual, or by several a compound plural, of the same gender as the last word, (Itarétara.)

2ndly. Those which by two or more nouns form a collective one of the singular number, neuter gender, (Samáhára.)

3rdly. Those to which words expressive of quality or circumstance are prefixed, (Karmadháraya.)

FIRST GENUS.

In compounds of this genus, the shortest words, those with the fewest or shortest vowels, those ending with इ or उ, and those which are first in order of time, situation or rank, are commonly placed first;* as, स्त्रीपुंसौ, *the woman and the man.* मधुसर्पिषी, *the honey and the clarified butter.* गतिनिवासौ, *the moving and the staying.* गुरुशिष्यौ, *the master and the scholar.* हेमन्तशिशिरवसन्ताः, *the cold, the dewy, and the spring season.* रूपरसगन्धस्पर्शाः, *the form, the taste, the smell, and the touch.*

* After the first word the position is optional.

Nouns ending with ऋ, when they mean persons related to each other by nature or similar professions, change the ऋ to आ; as, पितापुत्रौ, *the father and the son.* होतापोतानेष्टोद्गातारः, *the offerer, the purifier, the sprinkler, and the chanter.* Otherwise the ऋ is not changed; as, भोक्तृभोग्यौ, *the enjoyer and the enjoyment.*

When the names of two divinities are put together in the Vedas, the last vowel of the first word is made long; as, मित्रावरुणौ, *the Sun and Neptune.*

When two words mean descendants from the same parent, or when one is masculine and the other feminine, the latter one is dropped, and the former put in the dual number; as, गार्ग्य and गार्ग्यायण make गार्ग्यौ, *the son and grandson of Garga.* हंस and हंसी make हंसौ, *the drake and the duck.*

आदि is added to nouns to signify *et cetera*; as, जातिनामाश्रमादि, *cast, name, profession, &c.* Sometimes it means a definite number of things; as, जन्मादि, *the creation, preservation, and destruction of the world.*

पितृ and मातृ make पितरौ, मातापितरौ or मातरपितरौ, *the father and the mother.* जाया and पति make जायापती, जम्पती, दम्पती, or भार्य्यापती, *the man and the wife.* श्वशुर and श्वश्रू make श्वशुरौ or श्वश्रूश्वशुरौ, *the father-in-law and mother-in-law.* अक्ष, *dice*, अक्ष, *a myrobalan*, and अक्ष, *a wheel*, make अक्षाः. दिव्, before another word, becomes द्यावा; before गार्ग्यौ, पृथिवी, *the earth*, द्यावा or दिव; as, द्यावापृथिव्यौ or दिवपृथिव्यौ, *the heaven and the earth.*

SECOND GENUS.

When unity, opposition, or diminution of idea is conveyed; when the words mean inanimate substances; countries, towns, or rivers of different genders; part of an army or the body; and when the last member ends with a letter of the च class, र्, ष्, or ह्, the compound must be of the second genus;

as, मांसशोणितं, *flesh and blood.* अहिनकुलं, *serpent and ichneumon.* तक्षायस्कारं, *carpenter and blacksmith.* यूकालिक्षं, *louse and nit.* श्वचाण्डालं, *dog and clown.* आराशस्त्रि, *awl and knife.* मथुरापाटलिपुत्रं, *Mathurá and Pátaliputra.* हस्त्यश्वं, *elephant and horses.* पाणिपादं, *hand and foot.* पादभुजं, *foot and arm.* वाक्त्विषं, *word and splendour.* पीठछत्रोपानहं, *stool, umbrella, and shoe.*

A few admit both forms; as, सुखदुःखं or सुखदुःखे, *pleasure and pain.* दधिघृतं or दधिघृते, *curdled milk and clarified butter.* उषस् becomes उषसा; as, उषसानक्तं, *dawn and night.* अहन् and रात्रि makes अहोरात्रं, *day and night.*

THIRD GENUS.

Compounds of this genus are formed by uniting with the noun, words of almost every description. There are seven *species*, and they are formed in the following manner.

1st. By prefixing the Adjective; as, परमात्मन्, *the good* or *supreme Spirit.* पञ्चमभार्य्या, *a fifth wife.* प्रथितपुरुष, *a renowned man.* वृद्धशशक, *an old hare.* दीर्घदण्ड, *a long rod.* उत्तमगृह, *a good house.*

महत्, prefixed to words, becomes महा. अहन्, पथिन्, राजन्, सखि, and in some cases अनस्, अयस्, अश्मन्, अध्वन्, तक्षन्, भूमि, ब्रह्मन्, रात्रि, वर्षम्, श्वन्, सक्थि, and सरस्, change their finals to अ. As, परमाह, *a fine day.* महापथ, *a high-way.* महाराज, *a great king.* प्रियसख, *a beloved friend.* महानस, *a large kitchen.* वृद्धोक्ष, *an old bull.* कोटतक्ष, *a free carpenter.* महाब्रह्म, *a great bráhman.* दीर्घरात्र, *a long night.* पूर्व्वसक्थ, *the hinder part of the thigh.*

गो makes गव, and नौ, नाव ; as, परमगव, *a good cow ;* अर्द्धनाव, *a half boat.* खोतु and खोष have two forms ; as, स्थूलोतु or स्थूलौतु, *a fat cat.* Numerals prefixed form collectives ; as, त्रिसखं, *three friends.* पञ्चकर्म्म or पञ्चकर्म्मी, *five works.* अहन्, signifying a definite part of time, becomes अह्न ; as, पूर्व्वाह्न, *the forenoon.* With एक it makes एकाहन्, *one day.*

2nd. By prefixing another noun ; as, कनकसूत्र, *a gold chain.* पुण्यतीर्थ, *a holy place.* धर्म्मग्रन्थ, *a holy book.* व्याघ्रश्वन्, *a tiger-like dog.* धान्यार्थ, *wealth consisting of grain.* अश्वघास, *the horse's grass.* राजकुमार, *the king's son.* गुरुगृह, *the preceptor's house.*

The word which qualifies the other is often placed last ; as, कुमारमृदु, *a mild boy.* भोज्योष्ण, *hot food.* पुरुषव्याघ्र, *a tiger of a man*, viz. a brave man.

The principal words admitting this position are उत्तम, *good ;* कुशल, *happy ;* कडार, *brown ;* चपल, *fickle ;* निपुण and पटु, *eminent ;* पण्डित, *learned ;* प्रिय, *beloved ;* मृदु, *mild ;* मतल्लिका, मचर्च्चिका, उद्घ, तल्लज, प्रकाण्ड, *distinguished ;* इन्द्र, *Indra ;* ऋषभ, वृषभ, *a bull ;* कमल, किसलय, पद्म, *a water-lily ;* कुञ्जर, हस्तिन्, *an elephant ;* चन्द्र, *the moon ;* देव, *a god ;* नाग, *a serpent ;* पल्लव, *a shoot ;* व्याघ्र, *a tiger ;* and सिंह, *a lion.* As, नरोत्तम, *a good man ;* अमात्यपटु, *an eminent counsellor ;* ब्राह्मणप्रकाण्ड, *a distinguished bráhman ;* मुखचन्द्र, *a moon-like* (or handsome) *face.*

In a few instances the position is optional ; as, गौरविप्र or विप्रगौर, *a white bráhman.*

आसुति, कृषि and दन्त with वल ; विश्व with नर, मित्र, राज and वसु श्वन् with कर्ण, कुर्द, दन्त, दंष्ट्रा ; and several words forming proper names by वति, वन, and गिरि, have their vowel long. As, आसुतीवल, *a distiller ;* कृषीवल, *a husbandman ;* दन्तावल, *an elephant ;* विश्वानर, *Vishwánara ;* विश्वामित्र, *Vishwámitra ;* विश्वाराज or विश्वावसु, *God ;* श्वाकर्ण, *a dog's ear ;* श्वाकुर्द, *his knee ;* श्वादन्त or श्वादंष्ट्र, *his tooth ;* शरावती, *the river Sharávatí.* श्वन्, with पद् and पुच्छ, has two forms ; as, श्वपद्, or श्वापद्, *a dog's foot ;* श्वपुच्छ and श्वापुच्छ, *his tail.* इषिका and तूल make इषिकतूल, *the down of the writing reed.*

Words ending with ई and ऊ may be long or short; as, ग्रामणीपुत्र or ग्रामणिपुत्र, *a villager's son;* कालिदास, *Kálidása,* is an exception.

In the words गिरिनगर, *a town on a hill,* and शरनिवेश or शरनिवास, *a quiver,* न is not changed to ण. Some words admit either form; as, व्रीहिवण or व्रीहिवन, *a rice-field.*

ऋण, *a loan;* वसन, *clothing;* वत्सतर, *a calf;* वत्सर, *a year;* दश, *ten;* and कम्बल, *a blanket;* are made long when followed by ऋण. As, ऋणार्ण, *the loan of a loan;* कम्बलार्ण, *the loan of a blanket.* अक्ष and ऊहिणी make अक्षौहिणी, *a complete army;* कुल and अटा, कुलटा, *a prostitute;* मनस् and ईषा, मनीषा, *the understanding;* लाङ्गल or हल, and ईश, लाङ्गलीश or हलीश, *the plough-handle;* शक and अन्धु, शकन्धु, *a king's will.* गव and ईश, गवीश or गवेश; with इन्द्र, गवेन्द्र, *lord of the herd;* with अक्ष, *an eye,* गवाक्ष, *a window.*

When प follows अ, स is inserted; as, वनस्पति, *lord of the wood,* (a species of fig-tree.)

3rd. By prefixing a compound adjective or substantive; as अप्राप्तकालवचन, *an unseasonable word;* रत्नावलीकिरणकर्बुरपर्य्यङ्क, *a couch variegated with rays of numerous pearls;* धर्म्मारण्यसन्निहितवसुधा, *a spot near a sacred wood;* अस्मदीयप्रधानामात्यपुत्र, *the son of our chief counsellor;* सकलसुखसम्पत्तिवसति, *the receptacle of all happiness and wealth;* हस्त्यश्वरथिहस्तोरुशिर, *the trunks of elephants, the haunches of horses, and the heads of charioteers.**

4th. By prefixing a pronoun; as, मत्पुस्तक or मदीयपुस्तक, *my book;* अस्मद्भाषा or अस्मदीयभाषा, *our language;* त्वद्वचन, *thy word;* युष्मद्देश, *your country;* तत्कर्म्म, *that work;* यन्मूर्द्धन्, *whose head;* किंराजन, *what king?* एतत्क-

* Literally, *the trunks, haunches, and heads of elephants, horses, and charioteers.*

नृप, *this man.* An adjective sometimes intervenes; as, अस्मदीयप्रधानामात्य, *our chief counsellor.*

5th. By affixing a verbal root; as, रात्रिचर or रात्रिञ्चर, *night-wandering,* (a ghost;) निशाकर, *night-acting,* (the moon;) कुम्भकार, *pot-making,* (a potter;) दण्डधर, *rod-holding,* (a king;) कूलङ्कष or कूलमुद्रुज, *bank-destroying,* (a river;) कुक्षिम्भरि, *side-filling,* (a glutton;) कर्म्मकृत्, *a workman.*

When क, ख, प, फ, are preceded by (:) the word has two forms; as, भा: and कर make भा:कर or भास्कर, *light-making,* (the sun.)

6th. By prefixing a preposition or adverb; as, मा, *measure;* अनुमान, *conjecture;* अपमान or अवमान, *disgrace;* अभिमान, *pride, self-confidence;* निर्म्माण, *a creating;* परिमाण, *a measure;* प्रमाण, *a proof;* प्रतिमान, *an image;* सम्मान, *honor;* कुक्रिया or दुष्क्रिया, *a bad action;* कापुरुष, *an insignificant man;* ईषज्जल, *a little water.*

Before णह्, *to bind,* वृष्, *to rain,* व्यध् *to kill,* तन्, *to enlarge,* रुच्, *to approve,* or षह्, *to bear,* the final vowel of any preposition or noun is made long. As, उपानह्, *a shoe;* प्रावृष्, *the rainy season.*

प्र with ऋण makes प्रार्ण, *a large loan;* with ऊह, makes प्रौह, *clear decision;* with एष or एष्य, प्रेष, प्रैष, प्रेष्य and प्रैष्य, *a servant.* A preposition ending with इ or उ is long before काश; as, प्रतीकाश, *a comparison.*

7th By doubling the word, lengthening the last syllable of the former word, and inserting इ in the last syllable of the latter; as, केशाकेशि, *a pulling of each other's hair;* दण्डादण्डि, *a fighting with sticks;* मुष्टामुष्टि or मुष्टीमुष्टि, *boxing;* बाहावाहवि or बाह्रवाहवि, *a scuffling.*

When the word begins with a vowel, it is simply doubled; as, असि, *a scimitar;* असासि, *a fighting with scimitars.*

When particular stress is laid on any word, it is not compounded; as, कन्यायाश्शोक, *grief on account of the lady;* परस्मैभाषा, *a speech for another's good;* दास्याःपति, *the husband of a slave girl.*

In all other cases it depends on the pleasure of the writer, whether the nouns should be used in a simple or compound from.

SECTION II.

OF COMPOUND ADJECTIVES.

There are two genera of Compound Adjectives:—

1st. Those which admit of various combinations, (Bahuvríhi).

2ndly. Those which unite a simple or compound noun with a verbal adjective or passive participle (Tatparusha).

FIRST GENUS.

Those which are combined in various ways. Of this genus, there are five species, which are formed in the following manner.

1st. By uniting two adjectives together; as, परम-धार्म्मिक, *very pious;* महाजातीय, *of an excellent race;* सर्व्व-श्वेत, *all white;* एकद्वि, *one or two;* त्रिपूर्व्व, *having three before;* मृदुशाद्वल, *having tender grass.*

Sometimes two participles are used, and sometimes the same word is repeated; as, कृतापकृत, *done but done badly;* स्नातानुलिप्त, *bathed and then anointed;* चराचर, *travelling;* चलाचल, *wandering;* पतापत, *falling;* वदावद, *speaking.*

2. By uniting two substantives; as, चन्द्रशेखर, *moon crested;* उष्ट्रमुख, *camel-faced;* क्षौमवासस्, *clothed in silk;* सुवर्णालङ्कार, *adorned with gold;* सिंहस्कन्ध, *having shoulders like a lion;* शूलपाणि, *having a spear in the hand.*

Some adjectives of this species are equivalent to two nouns placed in apposition; as, मन्थरावाक्यतोयौघं वरदानमहाह्रदं कैकेयीनिश्चयग्राहं, *(a sea of grief) the waters of which are the words of Manthara, the bed of which is the giving of the promised boon, and the crocodile of which is the fatal resolution of Kaikéyí.*

A final न् in the first part of the word is dropped, and an initial one in the second part is not changed to ण*; as, हस्तिपाद, *elephant-footed;* ताम्रनख, *copper-colour-nailed.*

In words of comparison पाद generally becomes पाद्; as, व्याघ्रपाद्, *tiger-footed,* &c. दन्त sometimes admits of two forms; as, वृषदन्त or वृषदत्, *bull-toothed.* अक्षि becomes अक्ष; as, राजीवाक्ष, *lotus-eyed.* जाया becomes जानि, and धनुस् has two forms; as, युवजानि, *having a young wife;* पुष्पधनुस् or पुष्पधन्वन्, *having a bow of flowers.* सीम and अन्त make सीमन्त, *having the hair regularly parted.*

A numeral may be added to the first noun; as, पञ्चगवधन, *having the wealth of five cows.*

3rd. By prefixing a simple or compound adjective to a noun, and making a final long vowel short; as, कालतनु, *having a black body;* महाबल, *having great power;* पीताम्बर, *wearing yellow clothes;* नीलोज्ज्वलवपुस्,

* When the two words form compound proper names, the न is changed.

having a blue shining body; वामतनूभार्य्य, *having a beautiful wife;* सुपरिश्रान्तवाहन, *having his team quite tired;* भ्रान्ताकुलितचेतन, *having the mind perplexed and distracted;* न्नस्तधासक्तनयन, *having the eyes stedfastly fixed on the ground;* अनधिगतशास्त्र, *not knowing the shástras.*

In many instances the feminine termination is retained in the first part of the compound; as, षष्ठीभार्य्य, *having the sixth wife;* रसिकाभार्य्य, *having a jocose wife;* सुकेशीभार्य्य, *having a wife with fine hair;* कल्याणीप्रिय, *having a pleasing wife,* &c.

Compounds with several vowels in the first member affix इक; as, द्वादशरूपिक, *acting in a dozen ways, assuming a dozen shapes.*

Words with ई or ऋ, add क; as, बहुनदीक, *having many rivers;* चैारभ्रातृक, *having a thief of a brother.* Sometimes several nouns are put together, and इक is added; as, श्रुतिशास्त्रप्रमाणिक, *having evidence from the Védas and Shástras.*

उरस्, *the breast;* उपानह्, *a shoe;* दधि, *curds;* मधु, *honey;* शालि, *rice;* सर्पिस्, *clarified butter;* also नौ, *a boat;* अनडुह्, *a bull;* पयस्, *milk;* पुमस्, *a male,* and लक्ष्मी, *fortune,* when they mean only one thing, affix क. As, व्यूढोरस्क, *having a full chest;* लब्धनौक, *having obtained a boat;* otherwise, द्विनौ, *having two boats.* Some have two forms; as, बहुमाल or बहुमालक, *having many necklaces.* Compounds relating to the members of the body do not affix क; as, महाहस्त, *having a large hand.* If the last word ends with इन्, the feminine is formed by इका; as, बहुवाग्मिन्, fem. बहुवाग्मिका, *very eloquent.*

The final of any word preceding कर्ण must be long, except अष्टन्, *eight;* पञ्चन्, *five;* हृष्ट, *pleased;* छिन्न, *cut;* भिन्न, *separated;* as, द्विगुणाकर्ण, *having ears of double length.* अष्टन्, *eight,* followed by वक्र, *a bend;* पाद्, *a foot;* वंधुर, *uneven;* गो, *a cow,* and कपाल, *a tile,* must be long; as, अष्टावक्र, *having eight bends;* अष्टागव, *having eight oxen.* षष् and दत् make षोडत्, *six-toothed;* बहु and सेतु, बहुसेतु *having many bridges.*

When a numeral is added, the word frequently signifies *worth* or

measure; as, पञ्चगु, *worth five cows;* पञ्चकपाल, *measuring five cups.* पुरुष, in the fem. has two forms; as, द्विपुरुषा or द्विपुरुषी, *of two men's height.* पूर्व्व, *east* and पश्चिम, *west,* with मुख, *the face,* have two forms; as, पूर्व्वामुख or पूर्व्वमुख, *eastward.*

मूर्द्धन् with द्वि or त्रि makes द्विमूर्द्ध, *having two heads.* अङ्गुलि, relating to measure, and सक्थि, relating to the body, when the last members of the compound, change इ to अ; as, पञ्चाङ्गुल, *measuring five fingers;* दीर्घसक्थ, *long-thighed.* ककुद् with त्रि, and when relating to age, drops its final अ; त्रिककुद्, *having three humps.* पतत् and अञ्जलि make पतञ्जलि, *standing with joined hands.* शार and अङ्ग make शारङ्ग, *having a beautiful body.*

4th. By prefixing a simple or compound noun to an adjective; as, प्रमाणकुशल, *expert in proofs;* कल्लोल-लोल, *rolling like a wave;* पुष्करपत्रतोयतरल, *as unsteady as water on the leaf of a lotus;* मेघवितानमध्यविलसत्सौ-दामिनीचञ्चल, *fickle as the lightnings playing in the midst of the clouds;* भ्रान्तपतङ्गपक्षपवनव्यालोलदीपांकुरछायाचञ्चल, *fickle as the shadow proceeding from a lamp agitated by the wings of an infatuated fly.*

Adjectives of this kind may add वत् to the final word; as, नलिनी-दलगतजलवत्तरल, *unsteady as water on the leaf of the lotus;* वायुविघट्टिता-भ्रपटलीछिन्नाम्बुवद्भङ्गुर, *unsettled as the scattered water of the clouds driven by the wind.*

5th. By prefixing an indeclinable word to a noun, &c. as, अज्ञान, *foolish;* अनच्छ, *impure;* अनर्थ, *unmeaning, useless;* नैकयशस्, *not having a particle of fame;* अतिराज, *surpassing the king;* अपग्राम, *absent from the village;* अवकोकिल, *excelled by the cuckoo;* आजानुबाहु, *with hands reaching to the knees;* प्रपत्र, *leaf-fallen;* समाढ्क

or सहमातृक, *together with his mother ;* सजना सजनाधिपा पुरी, *the city with its men and rulers.*

लोमन् with अन्तर् or बहिस् makes अन्तर्लोम, *having the hair inward.* प्रजा and मेधा, with अ, दुर्, or सु, add स्; धर्म्म adds न्; चतुर् adds अ; and सक्थि has two forms. As, अप्रजस्, *without subjects ;* दुर्मेधस्, *of an inferior capacity ;* सुधर्म्मन्, *eminently virtuous ;* अचतुर, *without four ;* असक्थ or असक्थि, *thighless.* जानु with प्र or सं makes प्रज्ञु, *fine-thighed ;* with ऊर्द्ध, ऊर्द्धज्ञ, ऊर्द्धज्ञु, and ऊर्द्धजानु, *with the thigh upwards.* नस् with a preposition adds अ ; as, उन्नस, *high-nosed ;* with वि, विनस, विख, विग्र and विखु, *noseless.* काकुद् with उत् or वि drops the अ ; with पूर्ण may have two forms ; as, उत्काकुद्, *having a high palate.* दुर् with स्था, makes दुस्थ, *unhappy ;* सु and स्थ, सुस्थ, *well, happy ;* and so the abstracts दुस्थिति and सुस्थिति. प्र and अध्वन् make प्राध्व, *having a good road.* सु and गन्ध make सुगन्धि, *sweet smelling.*

SECOND GENUS.

Those which unite a simple or compound noun, with a verbal adjective or passive participle. The noun is placed first, and the case omitted. Of this genus there are three species.

1st. Those with a verbal adjective or active participle at the end ; as, पथगामिन्, *road-traversing ;* वनराजिन्, *forest-adorning ;* आनन्ददायिन्, or आनन्ददायक, *joy-giving ;* पापनाशिन्, *sin-destroying ;* कालात्यय, *time-wasting ;* जलचर, *moving in water ;* शिरोवासिन्, *inhabiting the top of a tree ;* मांसमूलफलाशिन्, *eating flesh, roots, and fruit ;* दयितजयमङ्गलैषिणी, *wishing the happiness of victory to her husband.*

In some instances the case is retained ; as, भयंकर, *fear-inspiring ;*

प्रियम्वद, *speaking affectionately;* अरिन्दम, *enemy-subduing;* गामन्य, *accounting himself an ox.*

Sometimes an adjective is prefixed, and the noun is understood as included in it; as, चिरस्थायिन्, *long-continuing;* उष्णभोजिन्, *eating hot things;* प्रियवादिन्, *speaking kindly.*

The compound in some instances is only equivalent to a simple word; as, कर्मकृत्, *working;* निधनकारिन्, *destroying;* चरिंकर, *moving;* श्लोककार, *versifying.*

Words with a final इ, उ, or ऋ, except पीलु, *an atom,* चारु, *beautiful,* रुचि, *relish,* and दारु, *wood,* must be long before वह्; as, पतीवह्, *carrying a master;* बाहूवह्, *arm-carrying;* पितृवह्, *carrying a father.* माला and भारिन् make मालभारिन्, *wearing a necklace.*

2nd. Those with a passive participle at the end; as, उदककृत, *made* or *changed into water;* धनप्राप्त, *possessed of wealth;* लोभमोहित, *infatuated through covetousness;* चितारूढ, *ascended on the funeral pile;* आर्यनिषेवित, *respected by the good;* सुदुःखाभिहत, *distracted with great grief;* भर्तृव्यसनकर्षित, *torn to pieces with distress for their lord;* अत्यन्तदुःखसम्वृद्ध, *brought up with very great pains;* मणिरुचिरासनरत्नविभूषित, *adorned with precious stones, beautiful seats, and jewels.*

Some words of this kind, particularly those signifying acquisition or privation, have the participle prefixed; as, प्राप्तजल, *having obtained water;* त्यक्तशोक, *having dismissed his grief;* हीनवर्णस्वरेन्द्रिय, *deprived of colour, voice, and sense.*

Instead of the compound, the participle with the case that it governs may be used at pleasure; as, माधवतांगत, *come to authority:* मन्युनाविष्ट, *oppressed with trouble;* कष्ठ्रालब्ध, *gained with difficulty;* विहीनचन्द्रसूर्याभ्यां, *deprived of the sun and moon;* शातकुम्भैः स्तम्भशतै मणिचित्र विभूषित, *adorned with a hundred golden pillars and variegated gems,*

अञ्जस्, *speed,* अम्भस्, *water,* ओजस्, *strength,* तपस्, *penance,* तमस्, *darkness,* and साहस्, *boldness,* when used alone, always retain the 3rd case; as, अञ्जसाकृत, *done with speed,* &c.

Some adjectives are used like passive participles; as, बाष्पाकुल, *suffused with tears;* विषव्याधिविकारविक्लव, *distracted by the effects of the disease, avarice;* गङ्गातरङ्गकणशीकरशीतल, *made cold by the spray from the waves of the Ganges.*

ग is used contractedly for गत, *gone,* or गीत, *sung;* घ्न for घ्नत्, *killing;* ज for जात, *born;* ज्ञ for ज्ञात *known, acquainted with;* द for ददत्, *giving;* स्थ for स्थित, *placed;* and उत्थ for उत्थित, *raised.* As, वेदपारग, *having gone through the Védas,* &c. इष्टका and चित make इष्टकचित, *brick-built.*

3. Those with the passive participle at the beginning; as, जितेन्द्रिय, *having the senses or passions subdued.* कृतधरणिरिङ्गणाः, *having made the earth tremble.* अधिगतगुणस्मरणाः, *revolving in their memory the qualities* (of the persons). ग्रस्तशशधरः, *having seized the moon.* कुपिताकृतिः, *having assumed an angry form.* शिथिलितमहीध्रबन्धना (earth) *having the binding of its mountains loosened.* अवभुग्नभोगिफणमण्डला, (earth) *having the head of the serpent bending down.* कीर्णदशनकिरणाग्निकणाः, *having the radiating sparks of his teeth scattered abroad* (in speaking). दूरोच्छ्रितस्थूलबाहुध्वजः, *having the standard in his large arms highly elevated.* मृष्टाभरणवासस्, *having cleaned their ornaments and clothes.* तुलितबिसिनीपत्त्रपयस्, *like water on the leaf of the lotus.* कारितारिबध, *having the enemy slain.* कृततिग्मद्युतिमण्डलापलाप, *making the sun's disk to be hid.*

Sometimes another word or negative precedes the

participle at the beginning; as, चित्तकलितकलहागमनः, *having the approach of the quarrel forecast in his mind.* अगणितमरुतगणौजस्, *counting for nothing the strength of the gods.*

4. Double compounds of all the preceding species. A single compound seldom consists of more than two or three parts; but after it is thus formed, it is frequently used again in connection with others; and thus a double composition takes place. Adjectives of this kind contain all the qualities or circumstances that relate to the noun. As, अभिमतमहामानग्रन्थिप्रभेदपटीयस्, *remarkable for solving the knot of great self-complacency;* चूड़ोत्तंसितचारुचन्द्रकलिकाचञ्चच्छिखाभासुर, *shining with the glimmering rays of the crescent of the beautiful moon which is the ornament of his forehead;* मनोरथोपरिचितप्रासादवापीतटक्रीड़ाकाननकेलिकौतुकजुष्, *enjoying the pleasures and amusements of ponds, river-sides, parks, and of palaces delightfully constructed in their roofs;* अवतारिततीर्थशिलानिहित, *taken off and placed on a stone by the side of the river;* स्खलद्वलयसंहतिमेखलोत्थझङ्कारनूपुररवाहृत, *drawn by the sound of the various tinkling ornaments on their hands, girdles, and feet.*

As adjectives of the above description form one of the chief difficulties in the Sanscrit language, a few more examples, from its classical writers, seem requisite fully to illustrate the subject. In translating

these compounds into English, the student may set it down as an almost invariable rule that he must begin at the end of the compound and render it regularly backwards. The examples already given and those which follow will fully elucidate this.

The following are from the Bhaṭṭi-Kávya. संसारहिम-हरसमच्छाय, *like the sun at the destruction of the world.* वरुणालयविमलसलिलगुणगम्भीर, *deep as the pure waters of the abode of Neptune.* वीररसाबन्धरुद्धभयसम्बन्ध, *having fear subdued from the influence of courage.* हरिणकलङ्क-किरणावलीसविलास, *resplendent with the rays of the moon.* दूरारूढरविमण्डलसम, *like the disk of the sun in its meridian state.* तुङ्गोरुसमिद्धतरुवरहिमच्छाय, *having the cool shade of great, tall, splendid trees.* तुङ्गमहाभित्तिरुद्धसुरस-ञ्चार, *having the passage of the gods blocked up by a great high wall.* कक्कोललवङ्गबद्धसुरभिपरिमल, *perfumed with the scent arising from cloves and other aromatics.* तरुमालाबन्धहारिगिरिवरजाल, *having its fine mountains rendered captivating by the abundance of shady trees.* लवङ्गतरुतरुणवल्लरीवरहास, *rendered smiling by the tender creeper (spread over) the clove trees.* लङ्कापरिसरभूधरपरि-भङ्गलालसाधीररव, *gravely rebuking the desire to destroy the mountains round about Lanká.* गाढगुरुपुङ्खपीडासधूम-सलिलारिसम्भवमहावाण, *having his great arrow surrounded with fire and smoke arising from the pressure of its immense feathers.* तुङ्गतरङ्गसङ्गपरिहीनलोलवसुधारय, *having*

the force of the rolling earth impeded by the dashing of its high waves. अरविन्दरेणुपिञ्जरसारसरवहारिविमल-बहुचारुजल, *having its many fine pure waters rendered enchanting by the voices of the Sáruses covered with the farina of the lotus.* रविमणिसम्भववह्निमहस्समागमाबद्ध-बहुलसुरतरुधूप, *having the Dévadáru trees fumigated by their connection with the fire arising from the sun-stones or crystals.* हरिरवविलोलवारणगम्भीराबद्धसरसपुरुसंराव, *filled with a great distressing noise arising from the bellowing of the elephants frightened at the roaring of the lions.* घोणासङ्गमपङ्काविलसुबलभरसहोरुवराह, *having huge, mighty, strong boars all filthy with the mud that had come in contact with their snouts.* लङ्कालयतुमुलारव-सुभरगभीरोरुकुञ्जकन्दरविवर, *having the hollow of the profound vast shady caves filled with tumultuous shouts of the Rákshasas.* वीणारवरससङ्गमसुरगणसङ्कुलमहातमालच्छाय, *shaded by the vast Tamála trees filled with divinities that had come to enjoy the sound of the lute.* सरसबहु-पल्लवाविलकेसरहिन्तालबद्धबहुलच्छाय, *having abundance of shade arising from the date tree and Messua ferrea dark with their numerous fresh shoots.* ऐरावणमदपरिमलगन्धव-हाबद्धदन्तिसंरम्भरस, *having the elephants enraged by means of the wind perfumed with the scent of the juice flowing from other elephants.* तुङ्गतरुच्छायारूढकोमलहरिहारि-लोलपल्लवजाल, *having the tremulous new shoots rendered captivating green and tender from growing under the*

shade of tall trees. हरिणभयङ्करकुसुमदावसमच्छविविलोल-दाडिमकुञ्ज, *having the umbrageous station of the shaking pomegranate trees like that of a wood on fire by means of its red flowers producing terror among the deer.* वीरहरिदन्तिसङ्गमभयरुद्धविभावरीविहारसमीह, *having all attempts at night rambles suppressed from the fear of meeting elephants, lions, or men of war.* वारणवराहहरि-वरगोगणसारङ्गसङ्कुलमहासाल, *having its great Sál trees frequented by deer, cattle, lions, boars and elephants.* हरिणकलङ्कमणिसम्भवबहुवारिभरसुगम्भीरगुह, *having its profound caves filled with abundant water arising from its moon gems.* जलकामदन्तिसंकुलसहेमरसचारुधवलकन्दर-देह, *having the body of the caverns white and resplendent with gold and quicksilver, filled with elephants desiring water.* अङ्कुररोहसमच्छविरुरुगणसंलीढतरलहरिमणिकिरण, *having the tremulous beams of the sapphire licked by the deer from their resemblance to young sprouts.* धवल-जलवाहमालासम्बन्धाबद्धहिमधराधरलील, *having the fantastic appearance of the Himálaya mountains arising from its connection with numerous white clouds.* चञ्चलतुरङ्गवारण-संघट्टाबद्धचारुपरिणाहगुण, *having the quality of its vast extent finely displayed by the encounters of the bounding horse and elephant.* असितोमरदन्तमहापट्टिसभल्लवरवाणगु-रुपुरुमुसल, *having immense clubs superior to common arrows, to crescent-headed ones, to great axes, to tusks, crows and swords.* उरुपणववेणुगुञ्जाभेरीपिरोरुझल्लरीभीमरव,

attended by the terrific sounds of large drums, clarions, trumpets, kettle-drums, fifes and great tabors. जलतीरतुङ्गतरुवरकन्दरगिरिभित्तिकुञ्जविवरावास, *residing in holes, arbours, mountain sides, vast caves, high trees and on the sea shore.*

The following are from the *Kirát-arjuníya.* सौष्ठवौदार्यविशेषशालिन्, *having the peculiarities of goodness and greatness.* क्षतारिषड्वर्गजय *having conquered the six enemies,* (lust, anger, covetousness, folly, pride and envy.) मतभेदतमस्तिरोहित, *covered with the darkness of conflicting sentiments.* मार्दवविश्रम्भविशेषभाज्, *combining the peculiarities of tenderness and trust.* असंशयालोचितकार्यनुन्न, *despatched upon a business maturely considered.* अकृत्रिमप्रेमरसाभिराम, *pleasing by the expression of sincere affection.* निरुद्धवाष्पोदयसन्नकण्ठ, *having the throat choaked with the rising of suppressed sobs.* निबद्धनिःश्वासविकम्पिताधर, *having the lips trembling by suppressed breathing.* परिश्रमक्लान्तविलोचनोत्पल, *having their lotus eyes languishing through hard labour.* रथांगसिमन्तितसान्द्रकर्द्दम, *having its thick mud marked by the wheels of chariots.* प्रच्युताचिराभागुणहेमदामन्, *skirted by the golden flashes of falling lightning.* विजितालिनिक्वाणजयध्वनि, *having a sound superior to the hum of bees.* अवधूतपङ्कजपरागकण, *having the particles of the farina of the lotus scattered around.* प्रतिबोधजृम्भणविभिन्नमुख, *having the mouth open like one yawning upon being awaked.*

अध्वश्रमातुरवधूजनसेवित, *frequented by the women weary with the labour of the way.* विलम्बमानाकुलकेशपाश, *having their tresses of hair hanging down dishevelled.* विपङ्कतीर-स्खलितोर्म्मिसंहति, *having its numerous waves dashed on the mudless shore.* प्रवृद्धनिःश्वासविकम्पितस्तन, *having the bosom heaving with increased sighs.* आत्तचित्रपरिधानविभूष, *having put on the ornaments of their variegated dress.* सौकुमार्य्यगुणसम्भृतकीर्त्ति, *reported to possess tender qualities.* यमनियमकृशीकृतस्थिराङ्ग, *having the firm members of his body emaciated by the practice of austerities.* चरणा-स्कन्दननामिताचलेन्द्र, *having the lofty mountain bending beneath the motion of his feet.* खुरदंष्ट्राग्रनिपातदारिताश्मन्, *splitting rocks by the violence of his tusk and hoofs.* लोकत्रयास्वादनलोलजिह्व, (death) *having a tongue eager to taste of the three worlds.* लसत्तडिल्लोलविषानल, *having the flame of poison rolling like the vivid lightning.* उद-र्च्चिर्धूमाकुलदिग्विभाग, *having all sides distressed with the smoke of the rising fire.* जलौघसम्मूर्च्छनमूर्च्छितस्वन, *having the sound increased by the roar of many waters.* चरण-पातनिपातितरोधस्, *having its banks broken down by the pressure of their feet.* पुष्पितलतान्तनियमितविलम्बिमौलि, *having her tresses hanging down interwoven with sprouts in full flower.* ललितविलासिनीजनभ्रूगतिकुटिल, (waves) *crooked in their motion as the brows of the graceful charming fair ones.* वप्रविघातपरिमण्डलितोरुदेह, (a bull) *having his immense body rounded for the purpose of butting*

the bank. प्रविततशरजालच्छन्नविश्वान्तराल, *having the space of the universe filled or covered with his falling arrows.* विवस्वदंशुसंश्लेषद्विगुणीकृततेजस्, (a sword) *made doubly bright by coming in contact with the rays of the s* उच्छ्रायस्थगितनभोदिगन्तराल, (trees) *with having the space of all sides of the heavens stopped up by their height.* वना-न्तशय्याकठिनीकृताकृति, *having his form or body hardened by sleeping in the extremities of the woods.* समुज्झित-ज्ञातिवियोगदुःख, *having the distress arising from the absence of relatives laid aside entirely.* साचिस्मितसुभगैक-लसत्कपोललक्ष्मी, *distinguished by a beautiful cheek, charming with its simpering smile.* अपरागसमीरणेरितक्रमशीर्ण-कुलमूलसन्तति, *having his family to the root of the race gradually withered by the blast of the wind of disaffection.* आयतभोगवासुकिज्यावदनग्रन्थिविमुक्तवह्नि, (a bow) *having fire issuing from the knot of the bow-string with its mouth resembling the king of serpents with his hood extended.* व्रणमुखप्रच्युतशोणितशीकरस्थगितशैलतटाभभुजान्तर, *having his mountain-like breast covered with drops of blood flowing from the mouths of his wounds.*

The following compounds are from the *Mágha.* गता-श्रुजलकेवलोत्तर, *answering only by a flood of tears.* आश-शांकतपनार्णवस्थिति, *as long as the sea and sun and moon endure.* मनस्विनीजनमनोनमन, *bending the mind of the haughty lady.* वप्रावरोधःपरिपूरिताम्भस्, (a river) *having its waters raised by the breaking of its high banks.* सलिल-

रयास्तशुक्तिपेशीमुक्त, (pearls) *loosed from the shell through its being violently thrown (on shore) by the waves.* संस्पर्शप्रभवसुखोपचीयमान, *filled with pleasure arising from the sense of feeling.* गुणवदाश्रयलब्धगुणोदय, *having good qualities from association with the good.* ऊर्द्ध-प्रसारितसुराधिपचापचारु, *beautiful as the bow of the Lord of heaven extended above the head.* सान्द्रेभचर्म्मवसनवारण, *being defended by the covering of the thick skin of the elephant.* शाखावसक्तवसनाभरणाभिराम, (a park) *beautiful by the ornaments and clothes hanging on the branches of the trees.* गुरुप्रमोदप्रसारितोत्तुङ्गतरङ्गबाहु, (the sea) *having the arms of its high waves stretched out at the pleasure (of seeing) its Lord.* अपेतयुद्धाभिनिवेशसौम्य, *serene from having laid aside the design of going to war.* सुरारिवक्षोविक्षोभजासृक्स्नपित, *bathed in blood arising from the tearing open of the breasts of the demons.* उत्थितोरःस्थलनलिननिषण्णश्रीश्रुत, *heard by Fortune hanging on the lotus breast of her rising Lord.* द्विषच्छिरश्छेदप्रोच्छलच्छोणितोक्षित, *sprinkled with blood flowing from cutting off the heads of foes.* वदनच्छद्मपद्मपर्य्यन्तपातिन्, *spreading over the whole space of his lotus-like mouth.* सपत्नायनयस्मरणानुशयस्फुर्, *quivering with mortification at the remembrance of the insult of the foe.* अभिराद्धदेवतावितीर्णवीर्यातिशय, *having acquired immense strength by the worship of the Deity.* सुपात्रनिःक्षेपनिराकुलात्मन्, *having the mind at rest by making over the de-*

posit to a proper person. प्लवोदितभ्रमीनिमीलदक्षललनावलम्बित, *being clung to by the women who shut their eyes to the whirlpool now in state of great commotion.* तोरणसङ्गभङ्गभयावनम्रीकृतकेतन, *having the standard lowered from the fear of its being broken by contact with the arches of the gates.* महाभराभुग्नशिरस्सहस्रसाहायकव्यग्रभुज, *having the arms weary with supporting the thousand heads (of the serpent) bowing down under the great weight.* प्रवृद्धमन्द्राम्बुदधीरनादकृष्णार्णवाभ्यर्णसंचरैकहंस, (a conch) *like a goose moving near the sea black with deep sounding heavy rumbling clouds.* सदाभ्यासगृहीतशिल्पविज्ञानसम्पत्प्रसर, *abounding in the wealth of mechanical wisdom acquired by long experience.* चलद्वारिधिवारिवीचिच्छटोच्छलच्छंखकुलाकुल, *covered with shells thrown up by the waves of the rolling sea.* अन्योन्यमुखाग्रसङ्गस्खलत्खलीन, *having the bridles loose from the contact of the horses' mouths one with another.* सयत्नसूतायतरश्मिभुग्नग्रीवान्तसंसक्तयुग, *having yokes fastened on their necks bent by the reins pulled up by the diligent drivers.* उत्तालतालीवनसंप्रवृत्तसमीरसीमन्तितकेतकीक, *having the Pandanus-impregnated wind moving through the woods of the high Tál trees.* वनेभमस्तकनिखातनखाग्रमुक्तमुक्ताफलप्रकरभाज्, *having numerous pearls scattered by the paws that had torn open the heads of the wild elephants.* अद्रीन्द्रकुञ्जचरकुञ्जरगण्डकाषसंक्रान्तदानपयस्, *having the scent of the temporal juice diffused by the rubbing of the cheeks of the elephant roaming in the mountain woods.* उत्कलिकासह-

स्वप्रतिहतशोत्क्षुभितशैवलभ, *like the Valisneria constantly dashed on the shore by a thousand waves.* उत्क्षिप्तहस्ततलदत्तविधानपिण्डस्नेहस्नुतिस्नपितबाहु, *having his arm wet with the juice of the oil cake placed in the palm of his uplifted hand.* विरहार्त्तिदलद्धृदयसुतास्रगनुलिप्त, *drenched in the streaming blood of the heart torn by the pangs of separation.* नवचन्द्रिकाकुसुमकीर्णतमःकवरीभृत्, *having the tresses of darkness covered with the flowers of moonlight.* कण्ठपरिवर्त्तिकलस्वरशून्यगानपर, *having a song destitute of all harmony abiding in her throat.* विगलितनवमुक्तास्थूलवास्पाम्बुविन्दु, *having tear drops as large as the new pearls scattered around.* प्रस्थानकालक्षमवेषकल्पनाकृतक्षणक्षेप, *spending a little time in adjusting the dress suitable to the journey.* आत्मीयनेमिक्षतसान्द्रमेदिनीरजस्स्वयाक्रान्तभय, (steeds) *afraid of being touched by the coarse dust of the earth produced from the wheels of their own chariots.* धूर्भङ्गसंक्षोभविदारितोष्ट्रिकागलन्मधुस्रावितदूरवर्त्मन्, *having all the road streaming with honey flowing from the pots smashed by the concussion from the breaking of the carriage pole.* तिर्य्यक्कटस्राविमदाम्बुनिम्नगाविपूर्य्यमाणश्रवणोदर, *having the inside of the ears filled with the streams of juice flowing from the temples.*

The above may be regarded as a fair specimen of the compounds used in poetry and ordinary prose; though in the latter words of a much greater length are occasionally introduced. In prose the compounds

may be said to vary from about five to five hundred syllables. Without going to the extreme length to which these words may be drawn out, we shall select one from a school-book called the Málá, written by Shambhu Bhaṭṭa, which consists of between three and four hundred syllables; this will be sufficient to shew that compound words may be carried to any extent a writer pleases. श्रीमद्वृन्दारकवृन्दवन्दितश्रीगोविन्दपदद्वन्दारविन्दस्यन्दमानमकरन्दपानानन्दितमनोमैनन्दनानादिग्देशागतबहुविद्यार्थिसार्थसम्प्रदानकविविधविद्यावितरणदासदाचाराचरणब्राह्मणसौजन्यजन्ययशश्चन्द्रचन्द्रिकाधवलीकृतदिङ्मण्डलद्विजकुलकमलवनविकचनविकर्त्तनतार्किककुञ्जरनिकरनिराकरणनिपुणवेदान्तवनकेशरिस्मार्त्तव्रातपरिकल्पितपृथग्विधविधिप्रतिषेधसन्दोहध्वान्तविध्वंसनमैमांसिकमार्तण्डसाङ्ख्यसङ्ख्यानसङ्ख्यावत्समुदयसमयशाखिसमुन्मूलनसम्वर्त्तसमयसमीरणसभाष्यशारीरकमीमांसामहामणीषिमहोदयमहानुभवमहाप्रभावमहामहोपाध्यायमहौदार्य्यमहाधैर्य्यमहाचातुर्य्यचातुर्वैदसन्दर्भव्याख्यानंन्यक्कृतसुराचार्य्यश्रौतस्मार्त्तादिनिष्कामकर्म्मानुष्ठाननिर्म्मलान्तःकरणश्रवणमनननिधिध्यासनाभ्यसनजनितवेदान्तसिद्धान्तसिद्धाद्वैतब्रह्मज्ञानतृणीकृतविषयसदाशयसकललोकसम्मानितशिष्यसमूहसमाराधितचरणकमलश्रील—श्रीवेदगर्भाचार्य्यवर्य्यप्रपदपद्मेषु प्रणतिरस्तु, *salutation to the lily feet of the venerable teacher Véda-garbha; the most excellent; whose lotus feet are adored by all his disciples; who is revered by all the good; who regards not the things of the world a straw, through his knowledge of the only true God whose existence is demonstrated in the Védánt by undeniable ar-*

guments which have originated from the practice of much meditation, thought and hearing (of the Védas); whose heart is purified by the practice of disinterested works taught by the law and the Védas; who excels the teacher of the gods in all the subjects contained in the four Védas; the most skilful; the most patient; the most generous; the most excellent of teachers; the most honourable; the most experienced; the most prosperous; the great adept in the Mímánsá system of philosophy, together with its commentaries, which is a final destroying blast tearing up by the roots all the tree-like arguments of the teachers of the different branches of the Sánkhya system; the sun of the Mímánsá system destroying the darkness of all the various contradictory precepts contained in the law; the bold lion of the Védánt system, able to tear in pieces all the elephants of logic; the sun which expands all the lotus-like Bráhmanical race; filling the wide world with the white rays of his moon-like fame which has sprung from his kindness, Bráhmanical descent, constant practice of virtue, and impartation of the various sciences to the numerous scholars come to him from various surrounding countries; the intellectual busy bee delighting to sip the nectar flowing from the lotus feet of the glorious Govinda who is adored by all the great gods.

SECTION III.

OF COMPOUND VERBS.

Compound verbs are principally formed by prefixing one or more prepositions to the verbal root; as, हृ, *to steal*, or *do by force*.

अनुहृ, *to steal after, imitate.* अपहृ, *to steal from, rob.* अभिहृ, *to steal before, assault, rob.* अवहृ, *to steal off.* आहृ, *to attract, prepare, eat.* उद्धृ, *to raise up, deliver.* उपहृ, *to give.* नीहृ, *to freeze.* निर्हृ, *to steal out, extract.* परिहृ, *to quit, abuse.* प्रहृ, *to persecute, strike.* प्रतीहृ, *to keep watch.* विहृ, *to play, wander about.* संहृ, *to kill, destroy.* अभ्युद्धृ, *to raise up, deliver.* अध्याहृ, *to reason, argue.* उदाहृ, *to illustrate.* उपसंहृ, *to finish, withdraw.* निराहृ, *to fast.* प्रतिसंहृ, *to disregard, abandon.* प्रत्याहृ, *to meditate, think abstractedly.* व्यतिहृ, *to steal mutually.* व्यवहृ, *to be customary.* व्याहृ, *to speak.* सम्प्रहृ, *to fight.* समाहृ, *to unite.* समुपहृ, *to give, collect.* समुदाहृ, *to relate.* समभिव्याहृ, *to speak in concert.*

Verbs beginning with ऋ preceded by a preposition ending with अ or आ require *vridahi;* those beginning with ए or ओ undergo no change; nominal verbs admit both forms. As, अप+ऋच्छति=अपार्च्छति, *he runs away;* प्र+एजते=प्रेजते, *he trembles;* परा+ओखति=परोखति, *he escapes.* एधते and एति form exceptions; as, उपैधते, *he increases a little;* अवैति, *he knows.*

कृ, with उप, परि, and सं, inserts स; but not with उप, when it means *to abuse* or *slander*. As, उपस्कुरुते, *he transmutes;* उपकुरुते, *he abuses.*

कॄ with अप Mid. voice inserts स; as, अपस्किरते, *the dog scratches.*

Verbs beginning with न and स in the list of roots do not change them, according to rule, when united with a preposition; as, परिनट्, *dance well;* परिसृ, *go round.*

अन, *to live,* णिच्, णिस्—इ, *to kiss,* णिद्—इ, *to slander,* स्फुर् and स्फुल्, *to expand,* and स्कन्द्, *to go,* have two forms; as, प्राणिति or प्रानिति, निष्फुरति or निस्फुरति. सह्, *to be able,* षिव्, *to sew,* स्यन्द्, *to trickle,* and स्वञ्ज्, *to embrace,* admit of two forms, when the augment अ is prefixed; as, अषहत or असहत.

When ण is changed to न, it is not changed again to its original form after दुर्; as, णह्, *to clothe,* नह्यति, दुर्नह्यति. The preposition नि, preceded by another preposition, may be changed to ण according to Rule X. page 21; but admits of two forms; as, चित्, *to know,* प्रणिचेतति or प्रनिचेतति. With गद्, *to speak,* चि, *to collect,* दा, *to give,* दिह्, *to mark,* द्रा, *to sleep,* नद्, *to sound,* पत् or पद्, *to move,* प्सा, *to eat,* या, वा, *to go,* मा, *to measure,* वप्, *to sow,* वह्, *to get,* षो, *to kill,* शम्, *to quiet,* हन्, *to kill,* it is always changed; with verbs beginning with क or ख, or ending with ष्, it is never changed. As, प्रणिगदति, प्रनिगदति.

अति and सु, when used to express the excellence of an action, अधि and परि when used to signify motion, and अपि when used as a conjunction, do not require स to be changed to ष according to Rule XI. page 22. As, अतिस्तुत, *excellently well praised;* अधिसेधति, *he goes;* अपिसिञ्चति, *he also waters it.*

षिव्, *serve,* when inflected, does not again change स to ष after any preposition besides नि, परि, or वि, or in the Indefinite Causal; as, प्रतिसेवति, पर्यषीषिवत्. So सद्, *to move,* with प्रति; सह्, *to endure,* in the Fut. when इ is not inserted; and सु in the 2d Fut.; as, प्रतिषीदति, निषोढा, and निषोष्यति. स्वन् with अव meaning *to eat,* and स्तम्भ्—इ with अव or अप meaning *to be strong* or *near,* change the स to ष; as, स्वनति, अवष्वनति; अवष्टभ्नाते, Perf. वितष्टम्भे.

Some compound verbs are formed by prefixing a noun, adjective, or adverb to the verbs अस् or भू, *to be,* and कृ, *to do.* The final अ or आ of the word becomes ई; उ becomes ऊ; and ऋ becomes री. As, सख्यीभवति, *it becomes*

black; लघूकरोति, *he makes* (it) *light* or *short;* मातीकरोति, *he makes* (her) *his mother;* वहिष्करोति, *he extracts.*

अरस्, *the breast,* चक्षुस्, *the eye,* मनस्, *the mind,* रजस्, *dust,* and रहस्, *a desert,* drop the final स; as, सुमनीकरोति, *he makes approved.*

सात् added signifies *entirely;* as, काष्ठं भस्मसात्करोति, *he reduces the wood entirely to ashes;* जलसात्सम्पद्यते, *it becomes entirely water.*

Words of more than one syllable meaning, inarticulate sounds, drop the final consonant, and change अ to आ; as, पटपटाकरोति, *it makes the noise patat patat.* With इति, पटदिति, पटत्पटदितिकरोति.

Numerals in तीय or गुण are used with कृ in reference to husbandry; as, द्वितीयाकरोति or द्विगुणाकरोति, *he ploughs twice;* बीजाकरोति, *he ploughs in the seed;* and शम्बाकरोति, *he returns on the furrows.*

There are a few others used with कृ which change their final अ to आ; as, दुःखाकरोति, *he afflicts;* निष्कुलाकरोति, *he takes away a part;* निष्पत्राकरोति, *he transfixes with a fledged arrow,* or निष्पत्रंकरोति, *he makes leafless;* प्रियाकरोति, *he acts kindly;* भद्राकरोति, *he does well;* शूलाकरोति, *he cooks with a fork;* सत्याकरोति, *he deals truly;* समयाकरोति, *he spends his time;* सुखाकरोति, *he makes happy.*

A few are formed by uniting two Imperative moods together, and changing the final अ of the last to आ; as, अश्नीतपिबता, *eat and drink;* i. e. continue to do so; उत्पतनिपता, *go on jumping up and down.*

The object is sometimes affixed to the 2nd person sing. of the Imperative mood; as, उज्जहिशम्ब, *cut off the tuft,* i. e. Again and again I say, Cut off the tuft. भिन्धिलवणा, *Do break the salt.*

SECTION IV.

OF COMPOUND ADVERBS. (Avyayíbháva).

Compound adverbs are formed by prefixing some indeclinable word to a noun. When the noun ends

with अ, (ं) *anuswar* is affixed; as, अनुज्येष्ठं, *according to seniority;* अतियौवनं, *when the season of youth is past;* अभिमुनि, *before the sage;* यथान्यायं, *according to what is right;* यावच्छक्यं or यथाशक्ति, *to the utmost of one's ability*; अगामानुपुरोहितं, *he went after the priest.*

A numeral adjective is not unfrequently prefixed, and इ added; as, द्विदण्डि, *with two sticks;* द्विमुषलि, *with two pestles;* उभाञ्जलि, *with the palms joined.* उभय, with अञ्जलि, कर्ण, *an ear,* दन्त, *a tooth,* पाणि or हस्त, *a hand,* becomes उभा; as, उभाहस्ति, *with both hands.*

Sometimes the indeclinable word is affixed; as, अक्षपरि, *beat at the play of dice;* सूपप्रति, *for a few split peas.* शलाकापरि, *beat at the play of sticks.* परि is thus used after एक, द्वि, त्रि, and चतुर; as, एकपरि, *beat by one.* अग्रे, *before,* अन्तर्, *within,* पारे, *over,* and मध्ये, *in,* are used before or after the word; thus काशीमध्ये or मध्येकाशी, *in Káshí.*

These words after the preposition are often found in the 3rd, 5th, and 7th cases; as, उपकुम्भं, उपकुम्भेन or उपकुम्भे, *near the jar;* आपाटलिपुत्रात्, *from as far as Paṭali-puttra.*

Words ending with झ्—प् have two forms; as, उपसमिध् or उपसमिधं, *near the sacrificial wood.* Some have only the latter form; as, उपशरदं, *near autumn;* प्रतिविपाशं, *towards the river Vipás.*

A few ending with a vowel have two forms; as, अभ्यग्नि or अभ्यग्निं, *near or about the fire;* उपनदि or उपनदं, *near the river.*

Neuter nouns ending with अन् have two forms; others only one As, उपचर्म or उपचर्मन्, *by the leather;* अध्यात्मं, *over one's self.*

Some are irregular; as, जरा उपजरसं, *nearly worn out;* अक्षि, अन्वक्षं, प्रत्यक्षं समक्षं, *evidently;* परोक्षं, *out of sight;* इर, स्वैरं, *voluntarily;* रजस्, सरजसं, *like dust;* श्वन्, उपशुनं, *like a dog;* प्रमृगं or विमृगं, *when the deer is past;* लूनयवं, *when the barley is cut;* आयतिसमं, *when the year is past.*

PART III.

SYNTAX.

THIS part of Grammar treats of the connection that exists between the different words in a sentence. It is divided into Concord (Vishéshana) and Government (Káraka): the former being the agreement which subsists among the different words or members of the sentence; and the latter, the effect which is produced on one word or member of the sentence by the influence of another.

It is not necessary, in order to explain the nature of the above principles, to discuss them separately; particularly as all the rules which relate to them, may be referred to with much greater facility, by regularly tracing their operation in the different sorts of words used in a sentence.

OF THE SYNTAX OF NOUNS.

Under this head is described simply the influence which one noun has upon another. The meaning

of the nouns in connection, or the connection which they have with each other, must determine the case to be used.

RULE I.

When two nouns refer to the same person or thing, they are put in the same case ; when they refer to a different person or thing, the one that is the originator, possessor or part of the other, or which has some connection with it, is put in the Possessive case :—as,

परमेश्वरः पाता, *God the preserver.* वशिष्ठं राजपुरोहितं प्रति, *to Vashishtha the king's priest.* दास्याः पुत्रः, *the son of a slave.* पितुः प्रतिज्ञा, *a father's promise.* प्रभो र्वाक्यं, *a master's word*

1. The Possessive is sometimes governed by a part of a compound noun that follows ; as, महामुनीनाम् अन्वेषणीयचरणौ, *the feet sought by the great sages.* वाचाम् अगोचरचरित्रविचित्रताय तस्मै नमः, *salutation to him for the sake of variety in the history difficult to be expressed by words.*

2. All words used to express some accompaniment are put in the Instrumental case ; as, भूषाभिः शिवः, *Shiva with his ornaments.* उदकं काञ्चनै र्घटैः, *the water with*

the golden pitchers. गत्वासुदूरमध्वानं रथयानाश्वकुञ्जरैः, *having gone a long way with the chariots, vehicles, horses, and elephants.* किन्तु कार्य्यं मम राज्येन, *what have I to do with a kingdom ?*

The same idea may be expressed by prefixing स for सह, *with*, and making the word an adjective ; as, सरथयानाश्वकुञ्जरः.

3. All nouns used acquisitively are generally put in the Dative case ; as, जगतो हिताय, *for the good of the world.* तदभिधानाय, *for the explaining of this.* आद्या हास्याय वृद्धत्वे द्वितीयाद्रियते सदा, *the first is for a laughing stock in old age, the second is always honored.*

4. When the cause or reason of any thing is to be expressed by the noun, it is generally put in the Ablative case ; as, स्नेहात् परमदुःखितः, *greatly troubled on account of his affection.* त्वरिता राजशासनात्, *they were expeditious on account of the king's command.* नित्यस्वाध्यायशीलत्वान् नान्यत् कुर्व्वन्ति किञ्चन, *from being constantly devoted to reading they did nothing else.* अनुत्तममहार्घ्यत्वादनर्घत्वादत्त्ययत्वाच्च, *it is invaluable, because it cannot be stolen, purchased, or destroyed.*

5. The Possessive or Instrumental case is used with अन्तरं to express the difference between two persons or things ; as, देव्या मातुश्च महदन्तरं, *there is a great difference between a goddess and a mother.* त्वया समुद्रेण च महदन्तरं, *there is a great difference between thee and the sea.*

RULE II.

When a noun refers to time and place, or has a relation to some other noun used in the sentence, it is put in the Locative case; as,

प्रभातसमये दिवसे च त्रयोदशे, *early in the morning and on the 13th day.* सन्धिं छित्त्वा तु ये चौर्यं रात्रौ कुर्वन्ति तस्कराः, *thieves who break through at night and steal.* महीतले ऽस्ति, *it is on the ground.* युद्धस्थले स्थितः, *standing in the field of battle.* पाटवं संस्कृतोक्तिषु, *expertness in Sanscrit idioms.* पिशुनवाक्येष्वभिरुचिः, *pleasure in the words of tale-bearers.* वाच्यं भूमिपे, *reproach in regard to the king.*

1. When duration through a certain space of time is meant, the noun is frequently put in the Obj. case; as, रजनीं षष्ठीं, *during the sixth night.* सत्रं स्वर्गाय लोकाय सहस्रसममासत, *they sat through a 1000 'years' vow for the heavenly world.* अभक्षयद्वर्षशतं वायुमात्रं भुजङ्गवत्, *he like a serpent fed on air alone for a hundred years.* अवसत्तत्र तां रात्रिं रामः प्रकृतिभिः सह, *Ráma stayed there that night with the people.* षट्त्रिंशद्वर्षसाहस्रं प्रशास क्षितिमण्डलं, *he ruled the world thirty-six thousand years.*

Sometimes the Ablative is used; as, भुञ्जीथा द्व्यह्नि वा त्र्यहात्, *eat after two or three days.*

2. Nouns which relate to distance of place are used with the verb *to be* in the Nom. case; when they

signify a certain space travelled through, they are put in the Obj. case; in all other instances they may be used in the Abl. or Loc. case. As, सोमनाथाच्छतं क्रोशाः कृष्णः, *Krishna is a hundred miles from Somanátha.* भृत्यैरन्वितः क्रोशं, *he was attended by his servants a mile.* भूस्थो योजनलक्षेऽर्कं पश्येल्लक्षद्वयाद्विधुं, *he who is placed on the earth can see the sun at the distance of* 400,000 *miles, and the moon at twice that distance.*

The name of the star under which any thing happens may be in the Instrumental or Locative case; as, रोहिण्या or रोहिण्यामभवत् कृष्णः, *Krishna was (born) under the star Rohiní.*

3. Sometimes the relation of one noun to another is expressed by the Objective case; as, राघवं स्नेहबन्धनात्, *from the tie of affection to Ráma.* ब्रह्महत्यामिवाधर्म्मात् समुद्रः, *like Samudra for his wickedness in killing a bráhman.*

4. When the noun has a relation to a whole clause or sentence, both it and the words which qualify it, are put in the Loc. case;* as, विमले सूर्य्ये सुखं सन्तरितौ मया, *when the sun was clear they were both conveyed over by me in safety.* वृत्ते दशरथे राज्ञि त्वां दृष्ट्वा पुत्र जीव्यते, *since the king Dasharatha is dead, seeing thee, O son, I live.*

* This, which is commonly called the case absolute, might with equal propriety be called the case dependent.

There are instances in which the Nominative is used where the Locative might be employed; as, सूतनन्दनः॥ तमाश्रममनुप्राप्तो नैमिषारण्यवासिनां। चित्राः श्रोतुं कथास्तत्र परिवव्रुस्तपस्विनः॥ *when the son of Suta had arrived at the hermitage of those who inhabited the wood Naimésha, the sages there surrounded him to hear his wonderful words.* It might have been, सूतनन्दे तमाश्रममनुप्राप्ते.

OF THE SYNTAX OF ADJECTIVES.

RULE III.

Adjectives, and words used adjectively, must agree with the nouns which they qualify, in gender, number, and case; as, भद्रः नरः, *a good man.* सुन्दरी नारी, *a beautiful woman.* उत्तमं कुलं, *an excellent family.* कोहेतुः, *what cause?* अयं हेतुः, *this cause.* यत् कारणं, *which reason.* एताः स्त्रियः, *these women.*

1. When two or more nouns of different genders are qualified by one adjective, the adjective must agree with that to which it stands the nearest. Care is not always taken to place the leading gender nearest. As, स्त्री पुमान्वापि कृतान्तबलमोहितः, *a man or woman infatuated by the power of fate.* शक्या निद्रा मया लब्धं जीवितानि सुखानि वा, *can sleep or any earthly comforts be enjoyed by me?* अहञ्चैव मदीयाश्च सर्व्वे तव वशानुगाः, *both I and mine are all subject to you.* उद्वेगः कलहः कण्डूः सेव्यमानाश्च वर्द्धते, *grief, quarrels, and the itch, increase by being indulged.* महेषुधी धनुर्भीमं, *a terrible bow and quiver.*

2. If the nouns are of different genders and numbers, and the qualifying word is not near to them, it takes the leading gender, and agrees with them all collectively; as, वृद्धौ च मातापितरौ साध्वी भार्य्या सुतः शिशुः। अप्यकार्य्यशतं कृत्वा भर्त्तव्या मनुरब्रवीत् ॥ *Manu has said, "An aged father and mother, a faithful wife, and an infant son, must be supported, even if it is by doing a hundred wrong things."*

3. When the several nouns are of the same gender, the adjective may agree with them all collectively, or with the nearest one individually; as, प्रयोजयितानुमन्ता कर्त्ताचेति सर्व्वे स्वर्गनरकभोक्तारः or सर्व्वः स्वर्गनरकभोक्ता, *the instigator, the encourager, and the perpetrator, will all go to heaven or hell.*

4. Two nouns in the singular may have the adjective agreeing with them in the dual, and three or more may have it agreeing with them in the plural; as, राजानं मातरञ्चैव ददर्शानुगतौ पथि, *he saw the king and his mother coming on the way.* उत्तमस्य ध्रुवश्चोभाव् अन्योन्यं प्रेमविह्वलौ, *Uttama and Dhruva both loving each other.* आचार्य्यश्च पिताचैव माता भ्राता च पूर्व्वजः। नार्त्तेनाप्यवमन्तव्याः, *a teacher, a father, a mother, and an elder brother are not to be despised, though one may be pained by them.*

5. Adjectives frequently supply the place of substantives, the substantive which they qualify being

understood; as, स्वामी सर्व्वेषां, *the lord of all*, i. e. सर्व्वेषां भूतानां, *of all creatures.* सर्व्वे तं तिरस्कुर्व्वन्ति, *all reproached him.* सर्व्वस्य लोचनं शास्त्रं, *the shástra is the eye of every one.* वरमेकगुणी पुत्रः, *one distinguished son is a good (thing).* नहि तापयितुं शक्यं सागराम्भः, *it is not a possible (thing) to dry up the waters of the sea.*

Upon this principle the adjective is neuter while the noun is masculine or feminine; as, पवित्रं विदुषां हि वाक्, *the word of the wise is a holy (thing).*

6. When the substantive is not expressed, the adjectives, &c. agree with those words which supply its place; as, कश्चित् एवम्भूतो विद्वान्, *Is any one so wise?* अस्माकं कौतुकजुषामायुः परं क्षीयते, *the life of us enjoying pleasure passes away agreeably.* रूपयौवनसम्पन्ना विशालकुलसम्भवाः। विद्याहीना न शोभन्ते, *they who are possessed of beauty and youth, and they who are of honourable parentage, are still deformed, if destitute of learning.*

7. Words qualifying a whole sentence are frequently put in the singular number, neuter gender; as, वेत्थ त्वं तत् सर्व्वं, *thou knowest all this*, (i. e. the puránas and holy shástras before enumerated.) रहस्यभेदोयाच्ञाच नैष्ठुर्य्यं चलचित्तता। क्रोधो निःसत्यता द्यूतमेतन्मित्रस्य दूषणं, *divulging a secret, begging, cruelty, instability, anger, falsehood, gaming, these are faults in a friend.*

8. Numerals in the singular, above 20, agree with

nouns in the plural; as, स पर्य्यायेण यातीमान् नरकानेक-विंशतिम्, *he will go to one and twenty hells in succession.*

RULE IV.

Adjectives used comparatively require the Ablative; those used superlatively and numerals used partitively require the possessive case; as,

नहि रामात् प्रियतरो ममास्ति भुवि कश्चन, *there is no one in the world dearer to me than Ráma.* एकाङ्गहीनं शस्त्रेण जीवितं मरणाद्वरं, *life deprived of one member by a weapon, is better than death.* निःसारत्वाल्लघीयसः, *they are lighter than vanity.* मनुष्याणां शूरतमः, *the bravest of men.* पञ्च नावां शतानि, *five hundred of the boats.* शतसहस्राण्यश्वानां समारूढानि, *a hundred thousand of the horses were mounted.*

1. Adjectives in the positive state have the same government as those in the comparative and superlative degrees, when they have a comparative or superlative idea attached to them; as, प्रेष्याच्च कः परः, *and who is lower than a servant?* कोमूढः सेवकादन्यः, *who is a greater fool than a servant?* विवादात् द्विगुणं दमं, *a fine double the value of the thing in dispute.* पूर्व्वः कृष्णाद्रामो ऽवरो गदः, *Ráma was before Krishna, Gada after him.* प्रियं चेद्भरतस्यैतत् रामप्रवासनं भवेत्। मास्म मे भरतः कार्षीत् प्रेतकृत्यं गतायुषः, *if the banishment of Ráma is agreeable to Bharata, may Bharata never perform my funeral rites,*

when I am dead. सरिताम्बर, *the chief of rivers.* वाग्वि-दाम्बरः, *one of the first rate orators.*

2. For the Ablative, the Instrumental or Possessive is sometimes used; and instead of the Possessive, the Ablative or Locative; as, मम प्राणैः प्रियतरः, *he is dearer to me than life.* पुंसानुजः, *younger than the man.* अन्येषां दुष्करतरं, *very difficult to be attained by others.* न ह्यकार्य-तमं किञ्चित् तव देवीह विद्यते, *there is nothing here, good lady, that comes amiss to thee.* अवलिप्ते न जानासि त्वत्तः प्रियतमो मम, *O imperious (queen,) you know not any one more beloved by me than yourself.* श्रेष्ठः दयालुषु, *he is the chief of the merciful ones.* क्रोशेष्वयुते, *ten thousand miles.* नृषु शूरतमः, *the bravest of men.*

3. Numerals not used partitively are put in apposition with the noun which they qualify; as, सहस्रं मनुष्याः, *men a thousand:* partitively सहस्रं मनुष्याणां, *a thousand of the men.*

4. The following are the principal adjectives which, in the positive state, require the ablative case, viz. अन्य इतर, *other,* नेतर, *no other,* अधर अवर, *posterior, west,* अन्तर वहिर्, *outward,* अपर, *inferior, other,* उत्तर, *subsequent, north,* दक्षिण, *right, south,* पर, *after,* पूर्व, *before, east;* as, नगरादुत्तरं, *north of the city,* ग्रामाद्वहिः, *out of the village,* पक्षच्छेदात् पूर्वं, *before the excision of the wings.*

5. वरं and न are frequently used to express comparison, and supply the place of the comparative degree; as, वरं वासोऽरण्ये न पुनरविवेकाधिपपुरे, *a dwelling in the wilderness is good, but not so one in the city of an ignorant ruler*, i. e. *a dwelling in the wilderness is better than one, &c.* अजातमृतमूर्खाणां वरमाद्यौ न चान्तिमः, *the unborn, the dead, and the fool; of these the former are better than the last.*

In some instances the last noun is in the Instrumental case; as, वरमेकोगुणी पुत्रो न च मूर्खशतैरपि, *one good son is better than a hundred foolish ones.*

अधिक, *more,* takes the Instrumental, Ablative, Possessive, or Locative case; as, सुतै र्हि तासामधिकोपि सोऽभवत्, *he was even more to them than their sons.* कुडवात् or कुडवेऽधिकः प्रस्थः, *a prastha holds more than a kurava.* तेषामप्यधिकामासाः पञ्च च द्वादशक्षपाः, *five months and twelve nights more than those (years).*

RULE V.

Adjectives expressive of some peculiar quality in a person, place or thing, require the Locative case; most others require the Possessive; as,

कण्ठे कालः, *black in the throat.* गृहे प्रगल्भः, *active at home.* वेदेऽधीती, *learned in the Véda.* जनकस्य कुले जाता, *born in the family of Janaka.* सर्व्वभूतहिते रतः, *devoted to the good of all.* लक्ष्म्याः कामुकः, *desirous of prosperity.* सुखानामुचितः, *worthy of happiness.* तवानुवशः or तव वशानुगः, *subject to thee.* सामान्यमेतत् पशुभिर्नराणां, *this is common to men with the brutes.* सम्मतः

सर्व्वलोकस्य सः, *he was beloved by all the people.* पितृणामनृणस्तेव सः, *so he is out of debt to his ancestors.* उदयविपदो निराकुलं *undisturbed alike by prosperity or adversity.* जन्मवेषतपसां विरोधिनी, (she is) *opposed to your birth, dress and austerities.*

1. Adjectives signifying *fulness* or *want;* and those which are used to express some defect in the body, require the Instrumental case; as, परमवारिणा पूर्णघटं, *a jar full of good water.* फलै र्गृध्नुः, *coveting fruit.* पित्रा च मात्रा च शून्यं पुरमिदं मम, *this city is destitute of my father and mother.* अक्ष्णा काणः, *blind of one eye.* पादेन खञ्जः, *lame in the foot.* पृष्ठेन कुब्जः, *bent in the back.* उभाभ्यां रहितः, *deprived of both.*

The former sometimes take the possessive; as, मधुन इव पर्णं, *as full of wine or nectar.*

2. Adjectives expressive of *likeness, equality,* and a few others, admit either the Instrumental or Possessive case; as, त्वया तुल्यः or त्वया समः, *he is like thee.* तस्यानुरूपः, *like him.* चन्द्रस्य कल्पः, *like the moon.* सर्व्वस्य समः, *he is equal to all.* सुखानामुचितस्येव दुःखैरनुचितस्य च, *respecting him who is deserving of happiness and not of misery.* त्वया तुल्यं सुहृदं नोपलक्षये, *I never saw a friend like you.*

उत्सुक, *anxious,* and प्रसित, *attentive,* take the Instrumental or Locative case; as, तेजस्विभिरुत्सुकानां, (the ladies) *anxious for the renowned heroes.* केशैः or केशेषु प्रसिता, *attentive to her hair.*

कुशल, *expert,* आयुक्त, *appointed,* and प्रसूत, *produced,* take the Possessive or Locative case; as, केलेः, or केलौ कुशलः, *expert at play,* &c.

निपुण, *clever, dutiful,* and साधु, *pious,* take the locative, or a preposition; as, पितरि निपुणः or पितरं प्रति निपुणः, *dutiful to his father.*

3. Adjectives formed from Optative verbs, and many verbal adjectives, being construed like participles, take the Objective case; as, पितरं दिदृक्षुः, *desirous of seeing his father.* निर्देशं चिकीर्षुः, *anxious to give orders.* श्वापदं किञ्चिज्जिघांसुः, *wishing to kill some quadruped.* सवितुः परिभावुकैर् मरीचीन्, (by clouds) *overpowering the rays of the sun.* भर्त्तारम् अनुसंरक्ता, *she was devoted to her husband.* तवास्मि मां घातकम् अप्युपेक्षसे, *I am thine; yet thou sparest him destroying me.* युद्धमनुचितभियो ऽभिलासुकाः, *fearless and desiring war.* कर्त्ता लोकान्, *making the worlds.* ग्रामं गामी, *going to the village.* पत्नीमलङ्करिष्णुः, *adorning the wife.*

OF THE SYNTAX OF PRONOUNS.

RULE VI.

Pronouns must agree with their antecedents, or the words for which they stand, in gender, number, and person; as,

देशं भरद्वाजो यमब्रवीत्, *the country which Bharadwája mentioned.* धर्म्मशास्त्राणि यानि वेद, *the sacred shástras which he knows.* पिता वैरी येन बालो न पाठितः, *that father is an enemy by whom the child is not instructed.* कन्न वशीकुरुते, *whom does she not subdue?* यस्त्वमिच्छसि गन्तुं, *thou who desirest to go.* एवं यो नरः कर्त्तुमिच्छति, *the man who desires to act thus.*

1. When the relative and antecedent correspond with each other in the sentence, the relative is generally placed first, and in some instances the antecedent is omitted; as, यो भक्तिं करोति स ईश्वरमाप्नोति, *he who believes, finds God.* यो भिक्षां दास्यति स स्वर्गं यास्यति, *he who gives alms, will go to heaven.* भुंक्ते जनो यत् परदुःखदस्तत्, *what trouble a person gives to others, that he will suffer himself.* यश्च रामं न पश्येत्तु यश्च रामो न पश्यति। निन्दितः सर्व्वलोकेषु, *he who could not see Ráma, and whom Ráma did not see, was despised among all the people.*

2. The relative pronoun is sometimes used like an Adjective pronoun of the indefinite kind; as, यो यदिच्छति, *whatever any one wishes.* वृणीष्व कामं नृप यद् मनोगतं, *ask freely, Sir, for what is in your mind.*

3. When not particularly emphatic, the Personal pronouns may be omitted at the pleasure of the writer, the terminations of the verb being always sufficient to express the different persons; as, करोमि, *I do.* करोषि, *thou doest.* करोति, *he does.* कुर्व्वन्ति, *they do.*

4. तद् is frequently used as a Demonstrative pronoun, in which case it is equivalent to the definite article *the;* as, स राजा चिन्तयामास, *the king reflected.* स च वृद्धपतिरब्रवीत्, *and the aged husband said.*

In poetry it is not always particularly emphatic; as, सेा ऽहं, *I.* स रामः पितरं कृत्वा प्रदक्षिणं ययौ, *Ráma having circumambulated his father, departed.*

5. The Possessive case of the Personal pronoun is commonly used in preference to the Adjective pronoun of the Possessive kind, and is governed by the noun with which it is connected; as, मदीयं or मम वाक्यं, *my word.* तस्य धनं, *his wealth.*

6. The Honorific pronoun, when used as a nominative, is of the third person, and when used to express great respect, is put in the plural number ; as, दानधर्म्मादिकं करोतु भवान्, *do thou practise charity, virtue, &c.* भवद्भ्यो धर्म्मं श्रोतुमिहागतः, *I am come hither to hear of virtue from thee.*

7. The Indefinite pronoun एक, *one,* when construed with the singular number, supplies the place of the indefinite article *a;* when used in the plural it signifies *some;* as, एको नरः, *a man.* एको वृद्धव्याघ्रः, *an old tiger.* व्रतिभिः कृतदृष्टिभ्रमाः स्रजमेके भुजगं यथापरे, *bewildered in their sight by the jugglers, some (thought it) a necklace, and others a serpent.*

OF THE SYNTAX OF VERBS.

RULE VII.

A verb must agree with its Nominative case, expressed or understood, in number and person ; as,

अहं प्रब्रवीमि, *I declare.* ब्रूहि नः, *do thou tell us.* स इदं वचनमब्रवीत्, *he spoke this word.* ऋषय ऊचुः, *the sages*

said. को वा न शृणुयात्, *who has not heard?* उत्सवे व्यसने चैव यस्तिष्ठति स बान्धवः, *he is a friend who is faithful both in prosperity and adversity.* उत्सङ्गितान्यवृषभाः सरितां नदन्तो रोधांसि धीरमवचस्करिरे महोक्षाः, *other mighty bulls bellowing aloud were butting the banks of the river.*

1. In the regular construction of a sentence, the Nominative case is placed first, then the Objective or any other Oblique case, and finally the Verb; as, ततः सञ्जीवकः स्वेच्छाहारविहारं कृत्वा अरण्यं भ्राम्यन् हृष्टपुष्टाङ्गो बलवान् ननाद, *then the bull Sanjívaka roving at pleasure, wandering through the wood, fat and strong, began to bellow.* The rule, however, is not rigidly observed, as will be seen by the examples adduced throughout the Syntax.

2. Two nouns in the singular number joined together by a copulative conjunction may have the verb in the singular number; as, जीर्य्यन्ति जीर्य्यतः केशा दन्ता जीर्य्यन्ति जीर्य्यतः। धनाशा जीविताशा च जीर्य्यतोऽपि न जीर्य्यति॥ *the hair of one growing old may decay, and his teeth may decay, but the hope of wealth and the hope of life never decay.*

3. Nouns dual must always have a verb, &c. in the dual number to agree with them; as, सञ्जग्माते तावपायानपेक्षौ सेनाम्भोधी धीरनादौ रयेण। *the armies like seas, loud resounding, and fearless of death, rushed together.*

किष्किन्ध्यां रामसुग्रीवौ जग्मतुस्तौ गुहां तदा । *then Ráma and Sugríva entered the cave Kiṣhkindhya.*

4. When more than two nouns in the singular, are joined together by a copulative conjunction, they must have the verb in the plural; but when joined together by a disjunctive conjunction, or a preposition, they must have it in the singular; as, कैकेयी च सुमित्रा च कौशल्या च यशस्विनी । ययुः, *Kaikéyi, Súmitrá, and the renowned Kaushalyá followed.* स्त्री पुमान् वा सुविपश्चिदपि न वेत्ति, *neither woman, nor man, however wise, knows.* अहं रामो ऽथवा राजा लक्ष्मणो वा मरिष्यति, *therefore either I, or Ráma, or the king, or Lakshmana, shall die.* अयम्वशिष्ठो भगवान् ब्राह्मणैः सह तिष्ठति, *the divine Vashiṣhṭha, together with the bráhmans, is waiting.*

5. The verb *to be,* and verbs passive signifying *to be made, called, appointed, &c.* admit a nominative case before and after them; in affirmative sentences the verb *to be* is generally omitted. As, एष चास्ति षष्ठो मासः, *and this is the sixth month.* राज्ञः प्रजापालनं परमधर्म्मः, *the preservation of his subjects (is) the most important duty of a king.* द्रवत्वात् सर्व्वलोहानां निमित्तान्मृगपक्षिणां । भयाल्लोभाच्च मूर्खाणां सङ्गतं दर्शनात् सतां । *the union of all metals (is) from their ductility; of beasts and birds from instinct; of fools from fear and avarice; of good men from experience.* तैः श्वा क्रियते राजा, *a dog is made king by them.*

RULE VIII.

Transitive verbs, whether Common, Active, or Deponent, govern the Objective case; as,

छिन्धि मम बन्धनं, *cut asunder my bonds.* राज्यं गृहाण, *receive the kingdom.* दध्मुः शंखं, *they blew the shell.* कं श्री र्न दर्पयति कं न निहन्ति मृत्युः, *whom does not prosperity elate? whom does not death destroy?* सत्वरं त्रायस्व मां, *save me quickly.* यद्वृत्तं तदशेषत आचचक्षे, *he related minutely all that happened.*

Verbs meaning *to be, become, be ashamed, be agreeable, be pure, be afraid, be old, be mad, be weary, be foolish, be angry, be proud, play, shine, stand, lie, sit, dwell, awake, sleep, increase, decay, enter, go out, live, die, laugh, cry, fly, flee, rise, set, run, wander, bathe, sink,* and *fight,* are intransitive, and do not govern the Objective case.

1. Nouns of *place* and *time* are found in connection with intransitive verbs in the objective case; as, कुरून् स्वपिति, *he sleeps among the Kurus.* क्रोशं प्रतिष्ठते, *he proceeds a krósh.*

2. Some intransitive verbs become transitive by prefixing a preposition. Thus आस्, *to sit,* शी, *to sleep,* and स्था, *stand,* with अधि; क्रुध्, *to be angry,* with any preposition; वस्, *to dwell,* with अनु, आ, or उप; and विश्, *to enter,* with अभि, नि, or प्र; govern the objective case. As, अध्यास्ते नगरं, *he dwells in or inhabits the city.* शय्यामधिशेते, *he sleeps on the bed.* अधितिष्ठति सर्व्वं, *he presides over all.* शिष्यमभिक्रुध्यति गुरुः, *the teacher is angry with the scholar.*

मामनुवत्स्यति, *he shall dwell with me.* धर्म्मानभिनिविशति, *he enters on the practice of virtue.* वस् with उप meaning *to fast,* takes the locative; as, उपवसति वने, *he fasts in the wood.* विश् with अभि and नि optionally takes the locative; with उप always takes it; as, आसने तस्मिन्नुपविश, *sit on that seat.*

3. Verbs of motion, signifying *to enter* or *obtain,* govern the Objective case; as, गतवानस्मि तद्देशं, *I went into that country.* गृहं जग्मुः, *they went into the house.* भङ्गं जग्मुः, *they obtained a breaking,* i. e. *they broke.* If motion *towards* is meant, the Locative is generally used, sometimes the Dative; as, ग्रामे or ग्रामाय गच्छति, *he goes to the village.*

4. Verbs of motion, with a noun in the Objective, often supply the place of other verbs; as, ध्यानं जगाम or दध्यौ, *he meditated.* साधोर्मनो न याति विक्रियां, *the mind of the good undergoes no change.* याति वंशः समुन्नतिं, *the family arrives at honor.*

5. Some verbs are accompanied with their corresponding nouns in the Objective case; as, विनदन्ति सुमहानादं, *they lamented* (or *made*) *a great lamentation.* गीतं गायति, *he sings a song.* पेषं पिपेष, *he ground it to powder.* जपति सदा जपं, *he is always repeating his prayers.* विच्छिन्नाभ्रविलायं वा विलीये, *or I will be destroyed with the destruction of a scattered cloud.* तपः तप्तुमसुकरमुपक्रमते, *he began to perform hard penance.*

6. Verbs meaning *to remember*, *pity*, *desire*, and *abound;* those having the agent of the verb and the verb itself formed from a root signifying some disease, and a few others, take the Objective or Possessive case; as, मातरं or मातुः स्मरति, *he remembers his mother.* पुत्रं or पुत्रस्य नाथते, *she desires her son.* रोगो रुजति चौरं or चौरस्य, *the disease affects the thief.* चौरं or चौरस्य द्विषन् गच्छति, *killing the thief he departs.* उदकं or उदकस्योपस्कुरुते, *he changes the quality of the water.*

These verbs in the Causal have often the same government; as, स्मरदायिनः स्मरयति स्म भृशं दयिताधरस्य दंशनांशुभृतः, *it reminded her greatly of the lips and shining teeth of her kind beloved husband.*

7. The ellipsis of the verb is admissible in cases where it is easily supplied; and in such cases, being understood, it has the same influence as though expressed; as, मितं ददाति हि पिता मितं भ्राता मितं सुतः, *a father gives only a limited (pleasure), a brother only a limited (one), and a son only a limited (one).*

RULE IX.

Transitive Verbs when formed into Causals, and verbs which signify imparting to, or taking from, govern two objective cases; as,

भक्तांस्तत्वमबोधयत्, *he made the worshippers understand true wisdom.* अस्पर्शयमहं पुत्रं तं मुनिं, *I made the sage touch his son.* गोपालानन्वशात् केलीन्, *he instructed the herdsmen in play.* भरतं वाक्यमब्रवीत्, *he addressed his discourse to Bharata.* मुमोष पुत्रांश्च तत्, *and he concealed it from his sons.* ममन्थामृतमम्भोधिं, *he churned nectar from the sea.* तमर्थये ऽहं मोक्षं, *I supplicate of him liberation.* वार्त्ताः पप्रच्छ वल्लवान्, *he asked of the herdsmen the news.* अनीत्वा पङ्कतां धूलिम् उदकं नावतिष्ठते, *as long as the water does not turn the dust to mud, it does not remain.*

1. The principal object is called Mukhya and the other Gauṇa; the principal is generally that of the person and the inferior that of the thing.

2. The verbs which are not causals, that come under this rule, are those signifying to ask, to churn, to collect, to conquer, to cook, to drag, to fine, to instruct, to know, to lead, to milk, to obstruct, to speak, to steal, to take.

3. Intransitive verbs, when formed into Causals, take only one objective case, and transitive ones in some instances have only one expressed; as, सूर्य्यः शालिं शोषयते, *the sun dries the corn.* कश्चित् एवम्भूतो विद्वान् यो मम पुत्राणां पुनर्जन्म कारयितुं समर्थः, *Is there any so wise as to be able to effect the second birth of my sons?*

4. These verbs often take a Possessive of the person for one of the Objectives; as, दर्शयामास काकुत्स्थो वैदेह्या लक्ष्मणस्य च, *Kákutstha shewed (them) to Vaidéhí and Lakshmana.* ब्रूयुः स्निग्धस्य शिष्यस्य गुरवो गुह्यमप्युत, *teachers may reveal a secret doctrine to a beloved disciple.* पप्रच्छ सोमदत्तस्य सोऽप्यूचे वृत्तमात्मनः, *he asked Sómadatta also, and he too related his own history.* यदि देशे च काले च स्वामिनः स्वस्य शंसति, *if he tells his master at a proper time and place.* मित्रस्य संदेशं मे हर, *carry this news of me to my friend.* इति शुश्रुम धीराणां ये नस्तद् विचचक्षिरे, *this we have heard of the wise, who have declared it unto us.* पुरञ्जनस्य चरितं निबोध गदतो मम, *understand the history of Puranjana from me relating it.*

5. Some Causal verbs in the Active voice have a Passive signification, and take an Instrumental and Objective case, instead of two Objectives; as, रामः कपिभी रिपूनादयत्, *Ráma caused the foes to be devoured by the monkeys.* अय्, *to go, to bring,* क्रन्द्, *to weep,* खद्, *to eat,* णी, *to take,* शब्दाय, *to sound,* and ह्वे, *to dare,* are used in this manner.

कृ, *to do,* and हृ, *to take;* also अभिवद्, *to prostrate,* and दृश्, *to see,* in the Middle voice, have two forms; as, राघवः कपीनकारयत् सेतुं, *Ráma made the monkeys build a bridge;* or सेतुमकारयत् वानरैरपि राघवः, *Ráma caused a bridge to be made by the monkeys.*

धृ, *to take,* and स्पृह्, *to desire,* in the Causal take a Dative case; as, धारयते सर्वं सद्भ्यः, *he holds all for the good.*

6. Verbs of esteeming take two Objective cases

or an Objective of the person and Dative of the thing; as, न त्वा तृणं or तृणाय मन्ये ऽहं, *I do not value thee a straw.* अन्न, *food,* काक, *a crow,* नौ, *a boat,* शुक, *a parrot,* शृगाल, *a jackal,* are used only in the Objective case; as, न त्वा काकं स मन्यते, *he does not value thee a crow.*

7. Verbs meaning *to barter* may take two Objective cases, or an Objective of the thing and Instrumental of the weight, measure, or quantity; as, द्विद्रोणं or द्विद्रोणेन क्रीणाति धान्यं, *he purchases the grain by two drons (at a time).*

RULE X.

Any verb may admit the Instrumental case of the word, which is expressive of the instrument by which, or of the manner in which, the action is performed; as,

जघान बाणेनैकेन, *he killed him with an arrow.* पुरुषकारेण यत्नं कुर्य्यात्, *he should do his endeavour with vigour.* दारान्रक्षेद्धनैः, *he should save his wife by his wealth.* महता स्नेहेन कालोऽतिवर्त्तते, *the time passed away with great affection.* जानासि किं सखायं मां येनाग्रे विचचर्थ ह, *do you know me, your friend, with whom you were formerly conversant.*

1. Transitive verbs may take an Objective case with the Instrumental; as, तर्पयामास राजानं सलिलेन, *he refreshed the king with water.* आत्मौपम्येन भूतानां

दयां कुर्व्वन्ति साधवः, *the good shew compassion to all beings, through comparing them with themselves.*

2. Verbs meaning *to be filled* or *satisfied* take the Instrumental or Locative, sometimes the Possessive case; as, तुष्येस्त्वं येन केनचित्, *thou canst be pleased with any thing.* यथा नान्येन तुष्येयमृते रामनिवासनात्, *so I can be satisfied with nothing but the banishment of Ráma.* शास्त्रेषु परितुष्यति, *he delights in the Shástras.* भोगेन or भोगस्य तृप्तो ऽस्ति, *he is sated with enjoyment.*

दिव्, *to play,* and संज्ञा meaning *to recognise,* take the Instrumental or Objective case ; as, अक्षैः or अक्षान् दीव्यति, *he plays at dice.*

3. Verbs of *comparing* govern the Instrumental case ; as, त्वयार्द्धेनापि तुलये न स्वर्गं नापुनर्भवं। भगवत्सङ्गिसङ्गस्य मर्त्यानां किमुताशिषः, *I cannot compare heaven or eternal emancipation with a moment of the society of those who have fellowship with God ; how much less the blessings of mortals.*

RULE XI.

All verbs take the Dative case of the object to which any thing is communicated; as,

मित्राय ददातु, *let him give to his friend.* सा तस्मै तिष्ठते स्म, *she adhered to him.* आचचक्षे त्वहं तस्मै भयं, *I related to him the fear.* विभीषणाय राज्यं प्रत्यश्रृणोत्, *he promised the kingdom to Vibhíṣhana.* तस्मै भवाराधनमादिदेश, *he enjoined on him the worship of Shiva.* विभज्य तनयेभ्यः

क्ष्मां जगाम, *dividing the earth among his sons he departed.* अस्मै नृपालाः किल तत्र तत्र बलिं हरिष्यन्ति सलोकपालाः, *all kings and people shall there offer sacrifice to him.*

1. Verbs of the above description generally take two cases, the Dative, Possessive and sometimes Locative of the person, with the Objective of the thing. As, ब्राह्मणेभ्यो धनं ददौ, *he gave wealth to the bráhmans.* राष्ट्रं ददानि तव, *I give you the country.* यस्त्वं ज्येष्ठे नृपसुते पृथिवीं दातुमिच्छसि, *thou who desirest to give the country to the prince, thine elder brother.*

2. Verbs meaning *to slander, be angry with, desire, praise, vow to, be ashamed of, envy, conceal, injure, owe to, be propitious to,* and *please,* take the Dative case; as, असूयति कुप्यति स्म ईर्ष्यति ह्नुते द्रुह्यति यस्मै, *whom she slandered, was angry with, envied, concealed, and injured.* गृहमागताय चुक्रुधु नं, *they were not angry at him for having gone home.* तस्मै प्रसन्नो दमनः सभार्य्याय वरं ददौ, *to him and his wife Damana being propitious, gave his blessing.* एतद्धि मह्यं रोचते, *this pleases me.* न स्रजो रुरुचिरे रमनीभ्यश्चन्दनानि विरहे मदिरा वा, *neither necklaces, nor perfumes, nor wine pleased the fair ones in a state of separation.* तस्मै शतं धारयति, *he owes him a hundred.*

3. अनुगॄ and प्रतिगॄ meaning *to conform to* or *comply with* and राध् and ईक्ष् *to think* or *consider about* govern

the dative case; as, शठाझ्लोऽनुशठयन्ति, *they conform to the flatterers.* आत्मने राध्यन्ति, *they think about Spirit.*

4. With the verb *to be* in the Precative mood, the object may be in the Dative or Possessive case; as, सद्भ्यः or सतां शम्भूयात्, *may happiness be to (*or *of) the good.*

RULE XII.

Every verb admits the Ablative case of the person or thing from which any thing proceeds; as,

ग्रामाद्गच्छति, *he goes from the village.* हर्म्यात्पश्यति, *he looks from the palace.* लोभात् कामः प्रजायते, *from covetousness springs lust.* नेत्राभ्यामश्रुमुत्सृज्यते, *she wipes the tear from her eyes.* उपाध्यायाद्विद्यामादत्ते, *he acquires knowledge from his tutor.* विभिद्दे न शंखनिहितात् पयसः, *it differs nothing from milk placed in a conch.* अपाहरत् मनः स्वनान्तरात्, *he diverted his mind from other sounds.* सर्व्वतः सारमादत्ते यथा मधुकरो बुधः, *the wise man like the bee gathers honey from every (flower).*

1. Verbs expressive of *fear* or *subjugation* take the Ablative case; as, उद्विजन्ते यथा सर्पान्नरादनृतवादिनः, *they dread a liar as they do a serpent.* न सुखं प्रार्थये नार्थम् उदन्वद्वीचिचञ्चलं। नानित्यताशने स्त्रस्यन् विविक्तं ब्रह्मणः पदं, *I do not pray for happiness, nor for riches which are fickle as the waves of the seas; nor do I, fearing the thunderbolts of this mutable state, ask for absorption in Brahma.*

बिभ्ये वश्गतः सासिपाणेः, *it was feared*, i. e. *they were afraid of him dancing with a sword in his hand.*

2. Verbs meaning *to hinder from, disappear from, be ashamed of, acquire knowledge from,* and *be averse to,* govern the Ablative case; as, गोष्ठेभ्यो वारयति स्म तान्, *he kept them from the folds.* सा तस्माज्जिह्रेति, *she is ashamed of him:* उपाध्यायादधीते शिष्यः, *the scholar reads* (learns) *from his teacher,* &c. To this rule, however, there are some exceptions; as, सोऽश्वं रूपञ्च तद्धित्वा तस्मा अन्तर्हितः स्वराट्, *Indra leaving the horse and the form* (he had assumed) *became invisible to him.* पश्यतां राजपुत्त्राणां* तत्रैवान्तर्दधे हरः, *Shiva became invisible to the king's sons looking on.* अन्योन्यस्यापि जिह्रीमः किम्पुनः सहवासिनां, *we are ashamed of one another, how much more of our neighbours.*

3. With some verbs the Ablative case of a noun, or pronoun is used instead of an adverb or conjunction; as, उवाच तं प्रसादात्, *he addressed him kindly.* कस्मादिहोपयातोऽसि, *wherefore are you come hither?*

RULE XIII.

Verbs signifying to *favour, to suit, to forget, to be superior to, to trafick for,* govern the possessive case; as, स प्रसीद त्वमस्माकमाकांक्षतां दर्शनं ते परिभ्रष्टसत्कर्मणां, *do*

* This, together with similar examples, is regarded by some as the Genitive absolute used instead of the Locative.

thou favour us miserable sinners, desiring a sight of thee. प्रतिपत्तुमङ्ग घटते न च तव नृपयोग्यमर्हणां, *it is not fit for you to have the honour due to a king.* शस्त्राणां व्यस्मरन् भटाः, *the soldiers forgot their arms.* विषयाणाञ्च नेशिषे, *you are not superior to the things of the world.* प्राणानामपणिष्टासौ, *he traficked for, staked or risked his life.*

1. The Possessive is frequently used for the objective and dative, particularly by the poets; as, निर्जोजसोज्जासयितुं जगद्द्रुहामुपाजिहीथा न महीतलं यदि। समाहितैरप्यनिरूपितस्ततः पदं दृशः स्याः कथमीश मादृशाम्, *O Lord, who art unseen by the most profound sages, how shouldst thou have become visible to people like us, unless thou hadst come into the world to destroy by thy mighty power all its enemies?* प्रवृत्त एव स्वयमुज्झितश्रमः क्रमेण पेष्टुं भुवनद्विषामसि, *indifferent to all labour thou art intent upon crushing the enemies of the world by degrees.* तन्नः शुश्रूषमाणानामर्हस्यङ्गानुवर्णितुं। यस्यावतारो भूतानां क्षेमाय च भवाय च, *O! thou art able to describe to us, desirous of hearing him whose incarnation is for the welfare and happiness of all beings.* यद् अन्यस्य प्रतिज्ञाय पुनरन्यस्य दीयते, (It is not right) *that, being promised to one, she should be given to another.* अज्ञानकुलस्य वासो देयो न कस्यचित्, *a dwelling should not be given to any one whose family is unknown.* तं शरप्रशकलीकृतं कृती पत्त्रिणां व्यभजदाश्रमाद्बहिः, *the virtuous one distributed him, cut to pieces by an arrow, (to) among the birds outside the hermitage.*

प्रलयोल्लसितस्य वारिधेः परिवाहो जगतः करोति किं, *what can the streams of the world do for the ocean, when blazing on to destruction?*

The verbs which govern the Possessive instead of the objective are chiefly those which signify *to hurt or destroy;* and those which govern the possessive instead of the dative are those which signify *to give or to communicate.*

2. In some cases the possessive seems governed by a noun understood which is included in the verb, or supplied by some other word or clause connected with it; as, मे शृणु, *hear me,* i. e. मे कथाः, *my words.* यस्य शोचसि, *whom you lament,* i. e. यस्य मरणं, *whose death.* समिधो यजति, *he makes a sacrifice* (by a part) *of the wood.* उदकस्योपस्कुरुते वैद्यः, *the physician changes (the quality) of the water.* कुरुष्वास्या यथामति, *do what you please to her.* न राज्ञः परिगृह्णीयाद् अराजन्यप्रसूतितः, *a bráhman should not receive a gift* (from the hand) *of a king that is not of the Kshetriya tribe.* यो राज्ञः प्रतिगृह्णाति लुब्धस्योच्छास्त्रवर्त्तिनः, *he who receives a gift of a covetous wicked king (will go to 21 hells).* भक्तानामनुगच्छन्ति मुक्तयः स्तुतिभिः सह, *liberation and praise follow* (in the way of) *the worshippers.*

3. The verb *to be* when it means *to have* governs the possessive case; as, अस्ति मे पुस्तकं, *I have a book.*

तस्य राज्यमस्ति, *he has a kingdom.* तेषां सम्पत्तिरस्ति, *they have wealth.*

RULE XIV.

Verbs which when rendered into English take *at, in, to, unto, on* or *upon, among* or *near* after them, admit the Locative case; as, गृहे तिष्ठति, *he stays at home.* गच्छतस्तस्य सुदुर्गनाम्नि महारण्ये, *of him going to the great wilderness called Sudurga.* तस्मिन् वने सिंहो निवसति, *in that wood dwells a lion.* तं धुरि नियोज्य चलितः, *putting him in the yoke he departed.* आस्ते कटे, *he sits on a mat.* गावो द्रुमेषु शेरते, *the cows sleep near or among the trees.*

1. Verbs governing a noun or pronoun in any case may govern another having a relation to it in the Locative case; as, वस्त्रेषु रजकमबधीत् कृष्णः, *Krishna killed the washerman in reference to* or *for the sake of the clothes.* चर्म्मणि द्वीपिनं हन्ति, *he kills the tiger for his skin.* न मयि किञ्चिदाशंस मे गुणां, *do not describe my qualities before me.* अनुमरणे विलपन्ती मनो दधे, *lamenting she fixed her mind on the funeral pile.* युयुजे ब्रह्मण्यात्मानं *he united his mind to the Deity.* लभेत सिकतासु तैलमपि यत्नतः पीडयन्, *squeezing hard one may find oil in sand.* मातृवत् परदारेषु परद्रव्येषु लोष्ट्रवत् । आत्मवत् सर्व्वभूतेषु यः पश्यति स पण्डितः, *he is a Pandit who sees in another's wife the likeness of a mother, in another's wealth the likeness of a clod, and in all crea-*

tures the likeness of himself; or, *he who looks upon another's wife as his mother, upon another's wealth as a clod of earth, and upon all creatures as himself, is a wise man.*

2. Verbs signifying *to love, to beget, to be born,* govern the Locative case ; as, पितरि मातरि च प्रेम कुरुत, *love your father and mother.* मित्रेषु प्रीयध्वं, *love your friends.* तस्यां स जनयाञ्चक्रे आत्मजामसितेक्षणां, *he begat of her the black-eyed daughter.* यस्यां दृढच्युतो जातः, *of whom was born Dridhachyuta.*

RULE XV.

One verb governs another that is constructed with it, or depends upon it, in the Infinitive mood ; as,

प्रसादं कर्त्तुमर्हसि, *thou oughtest to favour.* प्रष्टुं समुपचक्रमे, *she began to enquire.* सायाह्ने क्रीडितुं यान्ति, *they go to play in the evening.* दूता गच्छन्तु तानानेतुं, *let messengers go to bring them.* विपथे सार्थहीने च नाहं जीवितुमुत्सहे, *in a dangerous road, and without a companion, I cannot endure to live.*

1. Words signifying capability or fitness, instead of the Infinitive mood, sometimes take a noun in the Dative or Possessive case ; as, गमनाय or गमनस्य शक्तः, *capable of going.*

2. The Infinitive is also governed by nouns, adjec-

tives and undeclinable words; as, गन्तुं कालः, *time to go.* व्याख्यातुं कुशलाः केचिद्ग्रन्थं धारयितुं परे, *some are clever in explaining, and others in retaining the contents.* यो न देवासुरैः सर्वैः शक्यः प्रसहितुं युधि, *who could not be sustained in the battle by all the gods and infernals.* किमिदानीं कर्त्तुमुचितं, *what is now proper to be done.* राज्ये वापि महाराजो मां वासयितुमीश्वरः, *the great king is able to put me in possession of the kingdom.* धर्माद् विचलितुं नाहमलं चन्द्रादिव प्रभा, *I cannot depart from virtue even as light cannot from the moon.*

3. The participle often supplies the place of the infinitive; as, आगच्छन्तं तं दृष्ट्वा, *seeing him coming.* आगतं तं दृष्ट्वा, *seeing him come.* उपेयिवांसि कर्त्तारः पुरीमजातशात्रवीम्। राजन्यकान्युपायज्ञैरेकार्थानि चरैस्तव, *all the kings with one accord will be made to come to Hastinapur by your skilful spies.*

4. In some instances the Infinitive is omitted, in others the word that supplies its place, but this omission takes place only where the word may be easily supplied from what has preceded. As, मम प्रीतिर्यथारूपा त्वमर्हसि, *thou oughtest* (to do) *what is consistent with my wishes.* न मातरि न दारेषु न सोदर्ये न चात्मनि। विश्वासस्तादृशः पुंसां यावन्मित्रे स्वभावजे, *such confidence* (is) *not* (to be placed) *in a mother, a wife, a brother, or even one's self, as in a faithful friend.*

RULE XVI.

Passive verbs require the Instrumental case of the agent by which, or of the manner in which, the action is performed; as,

रिपुना बबन्धे, *he was bound by the enemy.* येनेष्टं तेन गम्यतां, *let it be sought by him who desires it.* धार्य्यते यद्द्विजातिभिः, *which is received by the twice-born.* प्राणैर्विमुच्यते, *he is left by life,* (i. e. he is dead.) स पापैः प्रमुच्यते, *he is left by sin,* (i. e. delivered from it.) अनृतां गिरं न गदसीति जगतिपटहै र्विघुष्यसे, *you are sounded abroad by the drums of the world as never speaking an untruth.* दाता क्षमी गुणग्राही स्वामी दुःखेन लभ्यते, *a beneficent, compassionate, and virtuous master is with difficulty obtained.*

1. In some instances the Ablative and Possessive cases are used instead of the Instrumental; as, तथा त्यजन्निमं देहं कष्टाद् ग्राहाद् विमुच्यते, *so leaving the body he was freed from the monster trouble.* मम तावन्मतमिदं श्रूयतामङ्ग वामपि, *O let the whole of this my plan be heard by you.* निन्द्याम्यहं कर्म्म कृतं पितुस्तद्, *I must blame this deed which was done by my father.*

2. Some Passive verbs take two Instrumental cases, one of the person by whom, and the other of the thing by which, the action is performed; as, बाणेनाभिहतो मया, *he was killed by me with an arrow.* स मुदा जनेन

तदपि प्रशस्यते, *yet was he praised by the people with pleasure.*

परिक्री takes either the Instrumental or Dative of the thing; as, भक्त्या or भक्त्यै मुक्तिः परिक्रीता सद्भिः, *liberation was purchased by the good with faith.*

3. Such verbs as take two Objective cases in the Active or Middle voice may take one of them in the Passive; as, कौशल्या कुशलञ्च वक्तव्या त्वया, *Kaushalyá must be inquired of by thee respecting her welfare.* पितृव्येण ततो वाक्यम् अभ्यधीयत शक्रजित्, *then Shakrajit was addressed by his uncle in these words.* प्राप्तो मौक्तिकहारं, *having obtained a pearl necklace.* पृष्टोऽहं भवद्भिः लोकमङ्गलं, *being asked by you of the people's welfare.*

4. Intransitive verbs in the Active are sometimes used with a Passive signification, in which case they have the same government as Passive verbs; as, उद्यमेन हि सिध्यन्ति कार्य्याणि न मनोरथैः, *works are accomplished by exertion, and not by wishes.*

5. Verbs of motion in the Passive are generally used like verbs that take two objective case; as, सोऽपि स्वविवरं प्रविष्टः, *he again entered into his own hole.* अथ प्रातः सर्व्वे यथाभिमतदेशं गताः, *then in the morning they all went to whatever place they pleased.*

6. Impersonal verbs, being always the same as the 3rd person singular of the Passive, have the same

government as the Passive; as, उच्यते मया, *it is said by me.* तेन कथ्यते, *it is related by him.*

Those which signify *to pity* or *remember*, take the Instrumental case of the person, and the Possessive of the thing; as, भक्तस्य दयते देवदत्तेन, *pity is exercised by Dévadatta to the believer.*

OF THE SYNTAX OF PARTICIPLES.

RULE XVII.

Participles have the same agreement as adjectives, and the same government as the verbs from which they are formed; as,

मृगः स्वेच्छया भ्राम्यन्, *a deer wandering at his pleasure.* भार्या प्रियं वदन्ती, *a wife speaking pleasantly.* इत्यालोच्य उपसृत्याब्रवीत्, *thus resolving, and going near, he said.* स विश्वं कृतवान्, *he was making the universe.* तच्छ्रुत्वा तेन उक्तं कोऽयमायाति, *hearing this it was enquired by him, who is this that is come?* सर्व्वभूतहिते रतः सः, *he was devoted to the good of all creatures.*

1. The Indeclinable and Present Participles are used instead of verbs in the former part of a clause or sentence; as, अत्र सरसि स्नात्वा सुवर्णकंकनं गृहाण, *having bathed here in this river, receive this gold chain.* अवलोक्य इतस्ततो ऽन्विष्यन् तथाविधं दृष्ट्वोवाच, *observing,*

searching in every direction, and seeing his condition, he said.

2. Participles are frequently used instead of verbs in the last clause, or at the end of a sentence; sometimes with the addition of the auxiliary verb *to be,* but generally without it. As, कस्मान्नेहोपयातो ऽसि सबलः, *why hast thou not come hither with thine army?* किमर्थ-श्चापि निक्षिप्य दूरे बलमिहागतः, *wherefore, leaving the army at a distance, hast thou come hither?* यां राज्ञो वैशम्पायन उक्तवान्, *(we wish to hear the account) which Vaishampayana related to the king.*

3. Adjectival participles govern the Instrumental or Possessive case; as, तवानुचरेण मया सर्व्वथा भवितव्यं, *it is altogether necessary for me to accompany thee.* मनसापि नैतत् कर्त्तव्यं, *this ought not to be done indeed by the mind.* वनमिदमपूर्व्वसत्त्वाधिष्ठितं अतो ऽस्माकं त्याज्यं, *this wood is inhabited by unheard of monsters; we must therefore leave it.* सेवाधर्म्मः परमगहनो योगिनामप्यगम्यः, *the duty of servants is exceedingly difficult, and is even impracticable by ascetics.*

4. The Indefinite Passive Participles, in the neuter gender, are sometimes used as nouns, and sometimes with the verb *to be* impersonally; as, जीवितं, *life;* भाषितं, *language;* युक्तं, *union;* उक्तमस्ति, *it is said;* लिखितमासीत्, *it was written,* &c.

THE SYNTAX OF ADVERBS.

RULE XVIII.

Adverbs, except in a few instances, have no government of case or tense, nor any definite situation in the sentence; as,

अतिकरुणं रुदन्ति, *they weep bitterly.* रौति शनैः, *he sings slowly.* रक्षितव्यं सदा वाक्यं, *your word must always be kept.* भद्रमस्तु हि वः सदा, *may good ever attend you.* श्वस्तु गन्तासि तं देशं वसाद्य सह मन्त्रिभिः, *go thither to-morrow, stay to-day with your counsellors.* स पतति यदा शोकगह्वरे । तदा भृत्ये दोषान् क्षिपति न निजं वेत्त्यविनयं, *when he falls into great distress, then he throws all the blame on his servants, and does not consider his own obstinacy.*

1. A few adverbs have the same government as the adjectives from which they are formed; as, न किञ्चिन्मम कर्त्तव्यं तवान्यत्राभिषेचनात्, *nothing can be done by me besides thy installation.* ततः कालस्य महतः, *after a long time.*

अलं, *in vain,* or *enough,* and खलु, *only,* are used with the Instrumental case or the Indeclinable past participle. अलं, meaning *sufficient for,* or *equal to,* requires the dative; नाना, *variously,* and पृथक्, *separately,* take the Objective, Instrumental or Ablative; ऊर्द्ध्वं, meaning *after,* takes the Ablative. As अलंभोजनेन or अलं भुक्त्वा, *having eaten in*

vain or *enough.* अलं मल्लाय, *sufficient for a strong man.* विश्वेन हि पृथक् ब्रह्म न नाना तेन तत् पुनः, *God is distinct from the universe, but it is not separate from him.* प्रातः कालादूर्द्ध्वं मध्याह्नः कालः, *after morning is mid-day.*

2. Adverbs of place govern the genitive case; as, पुरस्य सर्व्वत्र प्रकाशयितुं प्रारेभे, *he began to spread it all over the city.*

3. Some few adverbs affect the tenses of the verbs:—

(1.) स्म changes the present tense into the past; पुरा and यावत् change it to the future, in signification; as, हन्ति स्म, *he killed.* पुरा दृश्यते कल्की, *Kalkí will first be seen.*

(2.) कदा and कर्हि, *when?* may be used with the Present or 2nd Future to signify future time; as, कदा तं पश्यामि or द्रक्ष्यामि, *when shall I see him?*

(3.) कथं, *why?* and जातु, *perhaps,* with the Present of the Indicative, and a particle of affirmation with the 2d Future, signify either present, past, or future time; as, कथं तं निन्दसि, *why doest thou, didst thou, or wilt thou despise him?* त्वं किल्विल तं निन्दिष्यसि, *thou certainly doest, &c. despise him.*

(4.) मा is used with the Imperative and Precative moods, and with the Indefinite and 2nd Future tenses;

as, मागच्छ, *don't go.* मास्य धर्म्मे मनो भूयात्, *may his mind never be fixed on virtue.* मा च तं द्राक्षीत्, *and may he not see him.* मा विरंस्यति सुखं, *may pleasure never cease.* माभैः or माभैषीः, *do not fear.* मा, *not,* and न यावत्, *whilst not,* are sometimes used in the sense of *lest;* as, धर्म्म एव हतो हन्ति धर्म्मो रक्षति रक्षितः। तस्मात् धर्म्मो न हन्तव्यो मा नो धर्म्मो हतो ऽवधीत्, *virtue destroyed will destroy, preserved will preserve, therefore virtue should not be destroyed lest she should destroy us.* तं प्रसादय। न यावत्सहतां तेजः कुलं नो ऽभिभविष्यति, *propitiate him lest the glory of his majesty should destroy our family.* मा may be used with the dative case, the verb being understood; as, मा बधाय, *do not be for killing, do not kill.*

(5.) मास्म is sometimes used with the Imperfect and Indefinite; as, मास्म भवद्दुःखं, *may trouble never be.* मास्म कार्षीत् सतां धर्म्मं, *may he never act the part of the good.* In such instances as the above, the augment of the Imperfect and the Indefinite is dropped.

4. Though the adverbs have no invariable position in the sentence, it will be found in a majority of instances that they precede the words which they qualify.

(1.) When they are placed in opposition to each other, they generally have a corresponding situation in the sentence: as.

यस्माच्च येन च यथा च यदा च यच्च। यावच्च यत्र च शुभाशुभ-मात्मकर्म्म। तस्माच्च तेन च तथा च तदा च तच्च। तावच्च तत्र च विधा-तृवशादुपैति, *from what, and by what, and how, and when, and what, and how much, and where any action of ours is to be good or bad; from that, and by that, and so, and then, and that, and so much, and there it turns out so, from the influence of a superior power.* यावन्मे दन्ता न त्रुट्यन्ति तवात्तव पाशं छिनद्मि, *as long as my teeth do not fail, so long I will gnaw your bonds,* i. e. I will gnaw *while* my teeth last.

(2.) यावत् and तावत् are sometimes used alone; as, त्वमद्य भव नो राजा राजपुत्र महायशः। प्राप्नोति नापदं यावदिदं राष्ट्रमराजकं, *do thou, O great prince, be our king to-day, before some calamity befalls this our destitute kingdom.*

(3.) तदा, यथा, and तथा are frequently reserved till the close of the line in poetry; as, रामदर्शनकांक्षिणः प्रययु-र्मुदितास्तदा, *then desirous of seeing Ráma, and full of joy, they proceeded.* क्रियाः सर्व्वा विनश्यन्ति ग्रीष्मे कुसरितो यथा, *their deeds all perish, like an insignificant rivulet in the summer season.*

(4.) यथा is sometimes used for the conjunction *than,* after the comparative degree of an adjective; as, न ह्यतो धर्म्मचरणं किंचिदस्ति महत्तरं। यथा पितरि शुश्रूषा तस्य वा

वचनक्रिया, *there cannot be a greater act of virtue than obedience to a father, or the fulfilment of his word.*

तथा and यथा are sometimes used for the conjunction *so as, so that*, and connect the two parts of a sentence; as, तथा युद्धेत संयत्तो विजयेत रिपून् यथा, *a good man should so fight that he may conquer his enemies.*

They are sometimes doubled and signify *as far, so far*. यथा यथा मनस्तस्य दुष्कृतं कर्म्म गर्हति । तथा तथा शरीरं तत् तेनाधर्म्मेन मुच्यते, *as far as the mind hates any vice, so far the body is freed from that sin.*

5. Two negatives are equivalent to an affirmative; as, वदन्ति नाखण्डतां, *they say* (respecting spirit) *that there is not an indivisibility*, i. e. it is divisible. प्रातः समाचरेत् स्नानमनालोहितभास्करे, *he should bathe in the morning, when the sun has not an uncrimson-like hue.* न च काश्चन नाद्रुहोत्, *and he hurt some.* प्रेम तस्य न गुणेषु नाधिकं न स्म वेद न गुणान्तरञ्च सः । दित्सया तदपि पार्थिवो ऽर्थिनं गुण्यगुण्यइति न व्यजीगणत् ॥ *he had a great love to good qualities, and knew how to distinguish qualities; yet when his majesty wished to relieve a suppliant, he never considered whether he was worthy or worthless.*

6. अ is often used in composition with participles for न; as, अपश्यन् दयितां भार्य्यां पप्रच्छ विषसाद च, *not seeing his beloved wife, he inquired and was sad.*

7. The adverb इति is used at the end of a phrase, or quotation or sentence, referring to what has gone before; as, इत्युक्त्वा जगाम, *having said this,* or *these words, he departed.* उपविशतु भवान् इत्यूचुः, *be seated sir, they said.* इत्यादि तद्वचनमाकर्ण्य स निःसृत्याह, *hearing such like words he coming out replied.* इति विज्ञाय मतिमान्. स्वस्थानं न परित्यजेत्, (things are not good out of place) *knowing this a wise man should not quit his place.* With तथा it signifies, *be it so.* तथेत्युक्त्वान्तर्दधे, *he disappeared saying 'Be it so.'*

THE SYNTAX OF PREPOSITIONS.

RULE XIX.

Separable Prepositions govern the Possessive case; as,

तस्य पश्चात् ययौ तदा, *then he went after him.* सर्व्वे सर्व्वदा ममाग्रे प्रस्तुवन्ति, *all of them are always praising you before me.* मातुः समीपं धर्म्मात्मा प्रविवेश, *the just one entered into the presence of his mother.* तथा तु बद्ध्वा भ्रुकुटीं भ्रुवो र्मध्ये तमब्रवीत्, *then putting on a dreadful frown, he addressed him.*

1. Of the postpositions enumerated at pages 301 and 302, the first class govern the Objective case; the

second, the Instrumental: and of the third, अप and परि, आ and आरात् takes the Ablative ; ऋते the Objective or Ablative ; अधः, अर्व्वाक्, ऋते, and वहिस् the Objective or Poss. ; and विना the Objective Inst. or Ablative. As, लोकानध्यधि, *in the worlds.* लोकानुपर्य्युपरि, *above the worlds.* नान्तरेण त्वां सुखं, *there is no happiness without thee.* तेन सह गच्छ, *go with him.* आवृन्दारण्यादगच्छत्, *he went as far as the wood Vrindá.*

प्रति meaning *for*, is used with the Ablative case; अधि meaning *under*, and उप *above*, with the Locative case. As, भक्तेः प्रत्यमृतं, *his immortality was for his faith.* जगत् सर्व्वमधि प्रभौ, *all the world is under its proprietor.*

2. Words signifying *far from* or *near to*, may take the Possessive or Ablative case; as यः परमेश्वरस्य or परमेश्वराद्दूरं स पापस्य or पापादन्तिकं, *he who is far from God, is near to sin.*

3. Prepositions are frequently compounded with the noun, and the case which they govern omitted ; as, बालकसमीपमगच्छन्, *they went before the child.*

They are sometimes used alone without the case which they govern ; as, सहैव मृत्यु र्व्रजति सह मृत्यु र्निषीदति । गत्वा सुदीर्घमध्वानं सह मृत्यु र्निवर्त्तते *death travels with us, death resides with us, and having gone to the greatest distance, death returns with us.*

6. Prepositions, when compounded with verbal roots, produce various changes in their meaning ; and the compounds thus formed have, according to their

meaning, the same government as simple verbs. As, दा, *to give*, आदा, *to receive*, गुरो र्विद्यामादत्ते, *he receives instruction from his tutor.* श्रु, *to hear*, आश्रु, *to promise*, तस्मै राज्यमाशुश्राव, *he promised the kingdom to him.*

THE SYNTAX OF CONJUNCTIONS.

RULE XX.

Conjunctions connect the same moods and tenses of verbs, and cases of nouns, adjectives, pronouns, and participles ; as,

भो वटो भिक्षामट यदि पश्यसि गाश्चानय, *O boy, go a begging, and if you see the cow, bring her.* चुक्रोश विषसाद च, *he cried out, and lamented.* प्रत्यक्षं तव सत्येन सुकृतेन च ते शपे, *I indeed swear to you by your veracity and virtue.* सा सुन्दरी युवती च, *she is beautiful and young.* ददातु ते मेऽपि मुदं, *let him give pleasure to me and thee.* व्याघ्रेण व्यापादितः खादितश्च, *he was killed and devoured by a tiger.*

1. In simple descriptions the conjunctions are frequently omitted at the pleasure of the writer; as, सुहृदा हृदयेन शून्यः, *destitute of heart* (and) *friend.* आचख्युः कवयः केचित् सम्प्रत्याचक्षते ऽपरे, *some poets have celebrated* (and) *others are now celebrating.* सहि गगनविहारी कल्मषध्वंसकारी। दशशतकरधारी ज्योतिषां मध्यचारी, *he* (the

moon), *wandering over the heavens, destroying the darkness, containing ten hundred rays,* (and) *walking in the midst of the stars.*

2. In giving orders, or in instances where dispatch is required, the sentence is rendered emphatic by the omission of the conjunctions; in minute descriptions by adding them to every word. As, शीघ्रमुत्थाय किं शेषे राजानमानय, *arise quickly, why sleepest thou! bring the king.* नृत्यन्तश्च सहन्तश्च गायन्तश्चैव सैनिकाः, *and the soldiers were dancing, and laughing, and singing.*

3. If a different construction is used in the two parts of the clause or sentence, the rule does not apply; sometimes also it is not attended to in the past tenses. As, वाहयस्व महाभाग ततो द्रक्ष्यसि राघवं, *drive on, O thou possessor of the great share, and thou wilt see Ráma.* तेभ्यो ऽयं कुरुवंशश्च यदूनां भरतस्य च, *from these* (sprung) *the families of Kuru, Yadu, and Bharata.* सस्नुः पयः पपुरनेनिजुरम्बराणि, *they bathed, drank water, and washed their clothes.*

4. यत् is sometimes used to connect the two parts of a sentence, particularly when the interrogative or relative pronoun is used in the former part; as,

किं कूर्म्मस्य भरव्यथा न वपुषि क्ष्मां न क्षिपत्येष यत् । किम्वा नास्ति परिश्रमो दिनपतेरस्ते न यन् निश्चलः ॥ *Is there no pain-*

ful sense of weight to the body of the tortoise that it does not throw off the earth? Is there no sense of labour to the sun that he does not remain stationary in the west? न तद्-द्भुतमस्य यन्मुखं युधि पश्यन्ति भिया न शत्रवः। *It was nothing wonderful that the enemy could not look upon his face in battle through fear.* गुरवोऽपि निषद्य यन्निद्रां धनुषि क्ष्मापतयो न वाच्यमेतत्। *That mighty kings reclining on their bows slept, was not blamable.* नीचे नियतमिह यच्चपलो निरतः स्फुटमेव तद् भवसि निम्नगासुतः, *Since you are here constantly fikle and devoted to a low person, it is manifest you are the son of a low woman.*

Some conjunctions have corresponding conjunctions.

सभां वा न प्रवेष्टव्यं वक्तव्यं वा समञ्जसं। *Either we should not enter the assembly, or we should speak with propriety.* कौशल्यां वा सुमित्रां वा त्यजेयमपि वा श्रियं। *I can part with Kaushalyá or Sumitrá or even Fortune herself.*

5. Conjunctions meaning *if,* do not always require the Subjunctive mood; as, यदि जीवति पश्यति, *if he lives, he sees;* यदि जीवेत् द्रक्ष्यति, *if he should live, he will see.* गुरुश्चेदायाति or आयास्यति अथाधीष्व, *if the tutor comes, or should come, then read.* यदि सत्सङ्गनिरतो भविष्यसि भविष्यसि, *if you associate with the good, you will be* (good).

When a supposition is made, and an inference drawn from it, the Subjunctive mood is commonly used; as,

ज्ञानञ्चेदभविष्यत् सुखमभविष्यत्, *if there had been knowledge, there would have been pleasure.* यदि is commonly, though not al ways, accompanied with its corresponding conjunction तदा; as, यद्यन्नार्थी पथिको दृष्टोऽभविष्यत् तदा घृतेनाभोक्ष्यत, *if a hungry traveller should be seen, then he should be fed with clarified butter.*

When अपि and जातु are used with verbs expressive of contempt in the Indicative mood, Present tense, the verb may have a past, present, or future signification; as, अपि त्वं निन्दसि, *thou doest, didst,* or *wilt despise him.*

THE SYNTAX OF INTERJECTIONS.

RULE XXI.

Interjections, whether expressed or understood, require the Vocative case; as,

उवाच शृणु रे पान्थ, *he said, Hear! O traveller!* अरे वञ्चक किं त्वया कृतं, *O thou deceiver! what hast thou done?* सखे सविशेषपूजामस्मै विधेहि, *O friend! pay particular respect to him.* नृशंसे पापसंकल्पे क्षुद्रे दुष्कृतकारिणि, *O thou false, malicious, mean, wicked wretch!*

The Interjections are more commonly understood than expressed, and in general no obscurity arises from this, as the termination of the Vocative case, or the construction of the sentence, sufficiently indicates when an exclamation is made.

1. In exclamations of grief the noun is sometimes put in the Objective case; as, प्रगृह्य बाहू चुक्रोश ह्यपारं शोकसागरं, *and lifting up his hands he cried out, O this impassable sea of trouble.* अहो दुःखमहो कष्टं, *Oh! the affliction! Oh! the distress!*

2. धिक् and हा always require the Objective case; as, धिग्जीवितं पापिष्ठं, *woe to a wicked life!* हा लोकं, *Alas for the people!*

3. The Interjections used in offerings and invocations require the Dative case; as, पुष्णे वषट् पुष्पं *Vashat to the sun! a flower (I offer.)* स्वाहाग्नये पुष्पं, *Swáhá to fire! a flower!* स्वधा पित्रे पुष्पं, *Swadhá, father! a flower!*

Such expressions as सद्भ्यो नमः, *salutation to the good!* स्वस्ति राज्ञे, *health to the king!* &c. together with the above, may be referred to this place; or, under the consideration that a verb is understood, to the 11th Rule.

4. अहो sometimes governs the possessive, and in other instances no effect is produced by it in the construction; as, अहो पापच्यमानानां निरये स्वैरमङ्गलैः, *alas for those who completely fit themselves for hell by their own follies.* अहो जागर्त्ति कृच्छ्रेषु दैवं यद् वलभिज्जितः। लुठन्ति भूमौ क्लिद्यन्ति बान्धवा मे स्वपन्ति च, *alas, how wide awake is fate to troubles, so that though I have conquered Indra, yet my friends are rolling on the ground, besmeard with blood, and sleeping.* अहो हिरण्यकः श्लाघ्यो ऽसि, *O Hiranyaka! thou art worthy of praise.*

EXAMPLES OF PARSING.

Having finished the rules which relate to the formation of words and sentences, it is now necessary to furnish some examples to illustrate the proper application of them.

इमां लोकसमुत्पत्तिं लोकनाथ निबोध मे ।
सर्व्वं सलिलमेवासीत् पृथिवी तत्र निर्म्मिता ॥

O prince! learn of me the origin of the world: (at first) all was as water, and from this the earth was formed.

Rámáyana.

इमां, an adjective pronoun of the demonstrative kind, fem. gen. sing. num. obj. case; agreeing with the succeeding word according to Rule III. of Syntax, which says: "Adjectives, and words used adjectively, must agree with the nouns which they qualify in gender, number, and case."

लोकसमुत्पत्तिं, a compound sub. of the 3rd genus and 2nd species, of the 2nd declension, fem. gen. sing. num. obj. case, governed by the verb निबोध, according to Rule IX. or VIII. which says: "Transitive verbs whether common, active, or deponent, govern the objective case."

लोकनाथ, a compound of the same kind as the preceding, of the 1st decl. mas. gen. sing. num. voc. case, according to Rule XXI. which says: "Interjections, whether expressed or understood, require the vocative case."

निबोध, a verb trans. of the 1st conj. compounded of the preposition नि and बुध् (अ, इर्,) *to understand;* Act. and Mid. Pres. बोधति, ते. Perf. बुबोध, बुबुधे. Fut. बोधिता. the imp. mood, 2nd per. sing. agreeing with its nom. case त्वं understood, according to Rule VII. which says: " A verb must agree with its nom. case, expressed or understood, in number and person."

मे, a personal pronoun, first person, sing. num. poss. case, governed, by the verb निबोध, according to Rule IX. and Note 4, which says, " These verbs often take a possessive of the person for one of the objectives."

सर्व्वं, an adjective pronoun of the indef. kind, neuter gen. sing. num. nom. case, agreeing with सलिलं according to Rule III. as before.

सलिलम्, for सलिलं by Rule IV. of Orthography, which says; " *Anuswar* when followed by ङ—प becomes ङ—म ; when followed a vowel, म्." It is a common substantive of the 1st declension, neut. gen. sing. num.; and nom. case to the verb आसीत्.

एव, an adverb of comparison.

आसीत्, an anomalous defective verb,* indic. mood, imperf. tense, 3rd person sing. agreeing with its nom. case सलिलं, according to Rule VII. as before.

पृथिवी, a common sub. of the 4th declension, fem. gen. sing. num., nom. case to the verb आसीत्.

तत्र, an adverb of place.

निर्म्मिता, a passive participle of the indef. tense, compounded of the preposition निर् and मा (ङ, ङि,) *to measure.* Pres. pass. मीयते. Perf. ममे. Fut. माता or मायिता. Indef. अमायि, part. मितः (ता-तं) the fem. gen. sing. num. nom. case, agreeing with the sub. पृथिवी, according to Rule XVII. which says: " Participles have the same agreement as adjectives, and the same government as the verbs from which they are formed."

* See page 290.

निष्प्रभे ऽस्मिन् निरालोके सर्व्वतस्तमसावृते ।
वृहदण्डमभूदेकं प्रजानां वीजमव्ययं ॥

When this world was destitute of radiance and light, and completely enveloped in darkness, there existed one immense egg, (which was) the incorruptible seed of all creatures.

Mahábhárata.

निष्प्रभे, a compound adjective of the 1st genus and 5th species, neut. gen. sing. num. loc. case, agreeing with जगति understood, according to Rule III. Note 6.

ऽस्मिन्, (for अस्मिन् by Rule III. Note 3,)* an adjective pronoun of the demonstrative kind, neut. gen. sing. num. loc. case, agreeing with जगति according to Rule III. or used substantively according to Rule III. Note 5.

निरालोके, a compound of the same kind as the preceding, having also the same agreement.

सर्व्वतस्, (for सर्व्वतः by Rule V.) an adverb of place.

तमसा, a common sub. of the 5th decl. neut. gen. sing. num. inst. case, governed by the participle वृते, according to Rule XVII.

वृते, a passive participle of the indef. tense, from वृ (ञ,) *to skreen;* the loc. case, having the same agreement as ऽस्मिन्.

वृहद्, (for वृहत् by Rule VIII.) an adjective, positive state, neut. gen. sing. number, nom. case, agreeing with अण्डम्, according to Rule III.

अण्डम्, (for अण्डं by Rule IV.) a common sub. of the 1st declension, neut. gen. sing. num. nom. case to the verb अभूत्.

* The rules referred to in parentheses at the beginning of the sentence may be found in the Orthography, and those referred to at the end of the sentence, in the Syntax.

अभूद्, (for **अभूत्** by Rule VIII.) an anomalous verb of the 1st conjugation, from **भू** *to be;* pres. **भवति**, perf. **बभूव**, fut. **भविता**, indef. **अभूत्**; the indic. mood, indef. tense, third person sing. agreeing with its nom. case **अण्डं**, according to Rule VII.

एकं, a numeral adj. neut. gen. sing. num. nom. case, agreeing with **अण्डं** by Rule III.

प्रजानां, a common sub. of the 1st declension, fem. gen. plur. num. poss. case, governed by **बीजम्** according to Rule I.

बीजम्, (for **बीजं** by Rule IV.) a common sub. of the 1st declen. neut. gen. sing. num. nom. case, corresponding with **अण्डं**, according to Rule I.

अव्ययं is a compound adjective of the 1st genus, and 5th species, agreeing with **बीजं** according to Rule III.

स्त्रीत्वे पुंस्त्वे विशेषो वा जातिनामाश्रमादिषु।
न कारणं मद्भजने भक्तिरेव हि कारणं॥

In my worship the distinction of sex, caste, name, profession, &c. avails nothing; but faith is all prevalent.

Bhágavata.

स्त्रीत्वे, a common sub. of the 1st declen. neut. gen. sing. num. loc. case, according to Rule II. **पुंस्त्वे** is the same.

विशेषो, (for **विशेषः** by Rule VI.) a common sub. of the 1st decl. the mas. gen. sing. num. nom. case to the verb **अस्ति** understood.

वा, a disjunctive conjunction. See Rule XX.

जातिनामाश्रमादिषु, a compound sub. of the 1st genus and species, the second decl. mas. gen. plu. num. loc. case, according to Rule II.

न. an adverb of negation.

कारणं, a common sub. of the 1st decl. neut. gen. sing. num. nom. case, according to Rule VII. Note 5.

मद्भजने, a compound sub. of the 3rd genus and 4th species, the 1st decl. neut. gen. sing. num. loc. case, according to Rule II.

भक्तिर्, (for भक्तिः by Rule VI.) a common sub. of the 2nd decl. fem. gen. sing. num. and the nom. case to अस्ति understood.

एव, a disjunctive conjunction,

हि, an expletive conjunction.

कारणं, the same as before.

निपीय यस्य क्षितिरक्षिणः कथां तथाद्रियन्ते न बुधाः सुधामपि ।

*The history of which king the learned relish more than nectar.** *Naiṣhadha.*

निपीय, an indeclinable participle, from नि and पी, *to drink*, agreeing with बुधाः, according to Rule XVII.

यस्य, a relative pronoun, agreeing with the next word by Rule VI.

क्षितिरक्षिणः, a compound adjective of the 2nd genus and 1st species, used substantively; the mas. gen. sing. num. poss. case, governed by कथां according to Rule I.

कथां, a common sub. of the 1st. decl. fem. gen. sing. num. obj. case, governed by निपीय, according to Rule XVII.

तथाद्रियन्ते, (for तथा + आद्रियन्ते by Rule I.) तथा, an adverb of comparison. आद्रियन्ते, a regular trans. deponent verb of the 6th conjugation, from आ and दृ, (ङ, ञ) *to favor;* pres. आद्रियते, perf. आदद्रे, fut. आदर्ता. The indic. mood, present tense, 3rd person plural, agreeing with बुधाः, according to Rule VII.

न, an adverb of negation.

बुधाः, an adjec. pos. state, used substantively; the mas. gend. plu. num. and nom. case to आद्रियन्ते.

सुधामपि, (for सुधां + अपि by Rule IV.) सुधां is a com. sub. of the 1st decl. fem. gen. sing. num. obj. case, governed by आद्रियन्ते, according to Rule VIII. अपि is a copulative conjunction.

* Hom. Iliad, b. i. l. 249.

विद्या बन्धुजनो विदेशगमने विद्या परन्दैवतं ।
विद्या राजसुपूजिता शुचिधनं विद्याविहीनः पशुः ॥

Learning is a friend in travelling to a foreign country, it is an excellent fortune, it is highly respected by kings, it is pure wealth, and he who is without it is a brute.*

Bhartri-hari.

विद्या, a com. sub. of the 1st decl. fem. gen. sing. num. nom. case to the verb अस्ति understood.

बन्धुजनो, (for बन्धुजनः by Rule VI.) a compound sub. of the 3rd genus and 2nd species, the 1st decl. mas. gen. sing. num. nom. case, according to Rule VII. Note 5.

विदेशगमने, a compound like the preceding, but of the neut. gen. and loc. case, according to Rule II.

विद्या, as before.

परन्दैवतं, (for परं + दैवतं by Rule IV.) परं an adjective, positive state, agreeing with दैवतं by Rule III. दैवतं, a com. sub. of the 1st decl. neut. gen. sing. num. nom. case, according to Rule VII. Note 5.

राजसुपूजिता, a compound adjective of the 2nd genus and second species, fem. gen. sing. num. nom. case, agreeing with the noun विद्या according to Rule III.

शुचिधनं, a comp. sub. of the 3rd genus and 1st species, or it may be considered as two words like परन्दैवतं.

विद्याविहीनः, a compound adjective like राजसुपूजिता, but mas. gen. agreeing with नरः understood.

पशुः, a com. sub. of the 2nd decl. mas. gen. sing. num. nom. case, according to Rule VII. Note 5.

* Cicer. pro. Archia, p. 16.

तावच्च शोभते मूर्खो यावत् किञ्चिन्न भाषते ॥

A fool, whilst he holdeth his peace, is counted wise.

Chánakya.

तावच्च, (for तावत् + च Rule IX.) an adverb of comparison, corresponding with यावत्. See Rule XVIII. Note 4, (2.)

शोभते, a regular intrans. deponent verb of the 1st conj. from शुभ् (ङ, ल्ट) *to shine;* pres. शोभते, perf. शुशुभे, fut. शोभिता; the indic. mood, pres. tense, 3rd person sing. agreeing with its nom. case मूर्खो, according to Rule VII.

मूर्खो, (for मूर्खः by Rule VI.) an adjective used substantively, of the mas. gen. sing. num. and is the nom. case to the verb शोभते.

किञ्चिन्न, (for किञ्चित् + न by Rule VIII.) किञ्चित् an adjective pronoun of the indef. kind, neut. gen. sing. num. obj. case, governed by the verb भाषते, according to Rule VIII. न, an adverb of negation.

भाषते, a regular transitive deponent verb of the 1st conj. from भाष् (ङ, ष्ट) *to speak;* pres. भाषते, perf. बभाषे, fut. भाषिता; the indic. mood, pres. tense, 3rd person sing. agreeing with its nom. case सः understood, according to Rule VII.

चरितव्यमतो नित्यं प्रायश्चित्तं विशुद्धये ।
निन्द्यैर्हि लक्षणैर्युक्ता जायन्ते ऽनिष्कृतैनसः ॥

Therefore sacrifice should be constantly made for our purification, since they whose sins are not cleansed, are born distinguished by some odious deformity.

Práyashchitta-tatwa.

चरितव्यम्, (by Rule IV.) an adjectival participle, from चर्, *to move, to act;* pres. चरति, perf. चचार, fut. चरिता; agreeing with प्रायश्चित्तं according to Rule XVII.

अतो (for अतः by Rule VI.) a copulative conjunction.

नित्यं, an adverb of time.

प्रायश्चित्तं, a common sub. of the 1st decl. neut. gen. sing. num. nom. case to अस्ति understood.

विशुद्धये, a common sub. of the 2nd decl. fem. gen. sing. num. dative case, according to Rule I. Note 3.

निन्द्यैश्च, (for निन्द्यैः + च by Rule V.) an adjec. pos. state, agreeing with लक्षणैः, according to Rule III. च is a copulative conjunction.

लक्षणै, (for लक्षणैः by Rule VI.) a common sub. of the 1st decl. neut. gen, sing. num. inst. case, governed by युक्ता, according to Rule XVII.

युक्ता, (for युक्ताः by Rule VI. Note 2,) a pass. participle of the indef. tense from युज् (घ, ञ, आ, इर्,) *to unite ; 7 c.* Act. and Mid.pres. युनक्ति, युंक्ते, perf. युयोज, युयुजे, fut. योक्ता, agreeing with ऽनिष्कृतैनसः, according to Rule XVII.

जायन्ते, an anomalous verb,* the indic. mood, pres. tense, 3rd person plu. agreeing with its nom. case ऽनिष्कृतैनसः, according to Rule VII.

ऽनिष्कृतैनसः, (for अनिष्कृतैनसः by Rule III. Note 3,) a compound adjective of the 1st genus and 3rd species, used substantively, the mas. gen. plu. num. and nom. case to the verb जायन्ते.

यतो वा इमानि भूतानि जायन्ते येन जातानि जीवन्ति।

From whom (God) all these things have sprung, and by whom they subsist.

Véda.

यतो, (for यतः by Rule VI.) a relative pronoun, the mas. or neut. gen. sing. num. abl. case for यस्मात्,† governed by the verb जायन्ते, according to Rule XII.

वा, a conjunction disjunctive.

इमानि, an adjective pronoun of demonstrative kind, agreeing with भूतानि, according to Rule III.

* See page 292. † See pages 55 and 92.

भूतानि, a common sub. of the 1st decl. neut. gen. plu. num. and nom. case to जायन्ते.

जायन्ते, an anomalous verb, (292) the indic. mood, pres. tense, 3rd person plu. agreeing with its nom. case भूतानि, according to Rule VII.

येन, a relative pronoun, sing. num. mas. or neut. gen. inst. case, governed by the verb जीवन्ति, according to Rule X.

जातानि, an indefinite passive participle, from the preceding verb; the neut. gen. plu. num. nom. case, agreeing with भूतानि, according to Rule XVII.

जीवन्ति, a regular intran. verb active of the 1st conjugation, from जीव् (ऋ,) *to live;* pres. जीवति, perf. जिजीव, fut. जीविता; the indic. mood, pres. tense, 3rd person plu. agreeing with its nom. case भूतानि, according to Rule VII.

अभिषेकादिगुणयुक्तस्य राज्ञः प्रजापालनं परमोधर्म्मः तच्च दुष्टनिग्रहमन्तरेण न सम्भवति दुष्टपरिज्ञानञ्च व्यवहारदर्शनेन विना नेति व्यवहारदर्शनमहरहः कर्त्तव्यमित्युक्तं ।

The most important duty of an inaugurated king (is) the preservation of his subjects: this cannot be done without discountenancing the wicked, and an intimate knowledge of the wicked, cannot be gained without the study of the law: hence it is said, that the study of the law should be attended to daily.

Mitákshara.

अभिषेकादिगुणयुक्तस्य a compound adj. of the 2nd genus and second species, the mas. gen. sing. num. poss. case, agreeing with राज्ञः, according to Rule III.

राज्ञः, a common sub. of the 5th decl. mas. gen. sing. num. poss. case, governed by धर्म्मः, according to Rule I.

प्रजापालनं, a compound sub. of the 3rd genus and 2nd species, the 1st decl. neut. gen. sing. num. nom. case, according to Rule VII. Note 5.

परमेा, (for परम: by Rule VI.) an adj. pos. state, agreeing with धर्म्मः, according to Rule III.

धर्म्मः, a common substantive of the 1st decl. mas. gen. sing. num. and nom. case to the verb अस्ति understood.

तच्च, (for तत् + च by Rule IX.) तत् a personal pronoun, 3rd pers. sing. num. neut. gen. and nom. case to the verb सम्भवति. च is a copulative conj. see Rule XX.

दुष्टनिग्रहम्, (by Rule IV.) a compound sub. of the 3rd genus and 2nd species, the 1st declension, neut. gen. sing. num. obj. case, governed by अन्तरेण, according to Rule XIX. Note 1.

अन्तरेण, a separable preposition.

न is an adverb of negation.

सम्भवति, an anomalous verb of the 1st conjugation, from सं and भू, *to be*, (see page 293,) the indic. mood, pres. tense, 3rd person sing. agreeing with its nom. case तत् according to Rule VII.

दुष्टपरिज्ञानञ्च, (ञ्च by Rule IV.) a compound of the same species as दुष्टनिग्रहं, nom. case to सम्भवति understood. च is a copulative conjunction.

व्यवहारदर्शनेन, a compound of the same species as the last, the instrumental case governed by विना, according to Rule XIX. Note 1.

विना is a separable preposition.

नेति, (for न + इति by Rule III.) न an adverb of negation, and इति an adverb of quality. See Rule XVIII. Note 7.

व्यवहारदर्शनम्, a compound sub. as before, but in the nom. case.

अहरहः, a compound adverb, formed by doubling अहः, according to Rule VI. of Orthography.

कर्त्तव्यम्, (by Rule IV.) an adjectival participle from कृ (ड्) *to do*; pres. करोति, कुरुते, perf. चकार, चक्रे, fut. कर्त्ता, prec. कृषीष्ट, inf. कर्तुं, parts. कर्त्तव्य, करणीय, कार्य्य; the neut. gen. sing. num. nom. case, agreeing with the preceding noun according to Rule XVII.

इत्युक्तं, (for इति + उक्तं by Rule III.) इति, an adverb of quality, (see page 384;) उक्तं, a pass. participle of the indef. tense from the anomalous verb वच् (क्त, ओ,) *to speak*, (see page 294;) the sing. num. neut. gen. nom. case, agreeing with वचनं understood, according to Rule XVII.

सर्व्वासम्भवात्सम्भवे ऽपि सत्तासम्भवाद्धेयः प्रमाणकुशलैः ।

*(The relief to be acquired from sensible objects) is disregarded by those who are acquainted with the nature of human misery, because these objects cannot afford relief in every case, and because, even where they do, they cannot do it constantly.**

Sánkhya.

सर्व्वासम्भवात्, a compound sub. of the 3rd genus 1st species, the 1st decl. mas gen. sing. num. abl. case, according to Rule I. Note 4.

सम्भवे, a com. sub. of the 1st decl. mas. gen. sing. num. loc. case, according to Rule II.

ऽपि, (for अपि by Rule III. Note 3.) a copulative conjunction.

सत्तासम्भवात्, the same as the first word.

धेयः, (for हेयः by Rule VIII.) an adjectival participle, from हा, *to quit*, agreeing with प्रतीकारः understood, according to Rule XVII.

प्रमाणकुशलैः, a compound adjec. of the 1st genus, 4th species, used substantively, the inst. case plu. governed by हेयः, according to Rule XVII.

* On comparing this with the ethical and philosophical writings of Aristotle, it will be observed how mueh they agree in style, particularly in the quality of precision.

मम वचनमस्ति कश्चित् एवम्भूतो विद्वान् यो मम पुत्राणां नित्य-मुन्मार्गगामिनामनधिगतशास्त्राणामिदानीं नीतिशास्त्रोपदेशेन पुन-र्जन्म कारयितुं समर्थः ।

My inquiry is : 'Is there any one so learned, as to be able, by moral instruction, to effect the second birth of my sons, who are now continually going astray, and ig-norant of the shástras?'

Hitópadésha.

मम, a personal pronoun of the 1st person sing. num. poss. case, governed by वचनं, according to Rule VI. Note 5.

वचनम् (for वचनं by Rule IV.) a com. sub. of the 1st decl. neut. gen. sing. num. and nom. case to अस्ति.

अस्ति, an anomalous defective verb, indic. mood, pres. tense, 3rd person sing. agreeing with वचनं, according to Rule VII.

कश्चित्, an adjec. pronoun of the indef. kind, sing. num. mas. gen. nom. case to अस्ति understood.

एवम्भूतो, (by Rule V.) a compound adj. of the 2nd genus and 2nd species, agreeing with कश्चित्, according to Rule III. Note 6.

विद्वान्, a perfect participle from विद्, agreeing with कश्चित्, like the preceding word.

यो, (for यः by Rule V.) a relative pronoun, agreeing with its antece-dent कश्चित् according to Rule VI. and nom. case to अस्ति understood.

मम, like the first word, governed by पुत्राणां, according to Rule VI. Note 5.

पुत्राणां, a common sub. of the 1st decl. mas. gen. plu. num. poss. case, governed by पुनर्जन्म, according to Rule I.

नित्यम्, (for नित्यं by Rule IV.) an adverb of time.

उन्मार्गगामिनाम्, (by Rule IV.) a compound adjec. of the 2nd genus 1st species; agreeing with पुत्राणां, according to Rule III.

अनधिगतशास्त्राणाम् (by Rule IV.) a compound adjec. of the 2nd genus, and 3rd species, agreeing with पुत्राणां.

इदानीं, an adverb of time.

नीतिशास्त्रोपदेशेन, a compound noun of the 3rd genus and 3rd species, the 1st decl. mas. gen. sing. num. inst. case, governed by कारयितुं, according to Rule X.

पुनर्जन्म, a com. sub. of the 3rd genus, 6th species, the 5th dec. neut. gen. sing. num. obj. case, governed by कारयितुं, according to Rule IX. Note 1.

कारयितुं, a causal verb from कृ (डु, ञ) *to do;* pres. कारयति, perf. कारयामास, fut. कारयिता; the infinitive mood governed by समर्थः, according to Rule XV. Note 2.

समर्थः, a compound adjec. of the 1st genus and 5th species, agreeing with कश्चित्, according to Rule III. Note 5.

आत्मनः किं निमित्तं दुःखं? शरीरपरिग्रहनिमित्तं। शरीरपरिग्रहः केन भवति? कर्म्मणा। कर्म्म वा केन भवति इति चेत्? रागादिभ्यः। रागादिः केन भवतीति चेदभिमानात्। अभिमानः केन भवतीति चेदविवेकात्। अविवेकः केन भवतीति चेदज्ञानात्। अज्ञानं केन भवतीति चेत्? न केनापि भवतीति अज्ञानमनाद्यनिर्व्वचनीयं।

What is the cause of the soul's misery? Its having taken a body. How came it to take a body? Through works. How came works to exist? Should this be asked, the answer is, From passion, &c. How came passion, &c.?

*From pride. How came pride? From the want of discrimination. How came the want of discrimination? From ignorance. How came ignorance? It can be traced to no cause: it is underived and inexplicable.**

Sankaráchárya

As the above is only a number of simple questions and answers, containing little more than a nom. case, and the verb *to be* followed by an inst. or abl. case, it is left as an easy specimen for the exercise of the learner.

* Thus is reason baffled in tracing the origin of evil!


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PART IV.

PROSODY.

Prosody treats principally of versification, though as a general term it includes whatever belongs to poetry.

There are two classes of Sanscrit poetry, (*Padya,*) the one measured by the number of syllables, called *Vritta*, the other by the time occupied in their pronunciation, called *Játi*.

In both these classes four *pádas** constitute the verse; the different metres (*chhandas*) make the *pádas* long or short, quick or slow, but never affect their number.

Rhyme is nearly as little used in Sanscrit as it is in Latin, Greek, or Hebrew: it sometimes occurs where it is not designed, and where consequently it is not regarded as essential to the verse.

* A *páda* is equivalent to an English *line*; a *slóka* is equivalent to four *pádas* or a complete verse.

PRELIMINARY OBSERVATIONS.

Quantity, feet, and pauses are constituent parts of verse, and must be well understood before any one can pronounce and scan with accuracy any poetical composition: hence it becomes necessary to explain these, previous to furnishing examples of the different kinds of versification.

---

1. *Of Quantity.*

The Quantity of a syllable is the time occupied in its pronunciation: it is considered as long (*guru*), or short (*laghu*).

When great exactness is observed in the measurement of time, a short vowel, before a single final consonant, is accounted equal to only half a short vowel; but with a grave accent, equal to three short ones.

The time occupied in pronouncing a short vowel is called *Mátra*, and four of these constitute a *Kala* or *Gaṇa*.

There are no doubtful vowels in the language, and on this account, the rules necessary to distinguish the quantity of the syllables are very few; the following will always be found sufficient.

1. अ, इ, उ, ऋ, ऌ are short, and आ, ई, ऊ, ॠ, ॡ, ए, ऐ, ओ, औ, are long by nature.

2. A vowel short by nature, is long by position, when it comes before a double consonant.

It is of no consequence whether the compound consonant follows the vowel in the same word, or in two distinct words, because the whole verse is regarded as one continued sound.

3. A short vowel before two consonants, the last of which is the liquid र, may be long or short.

By *Pingala* this is confined to the र which follows प and ह, as प्र and ह्र.

4. A short vowel followed by (ं) or (:) is always long.

5. The last syllable of every line is accounted common.

---

2. *Of Poetical Feet.*

There are three kinds of feet commonly used in Sanscrit poetry.

1st. Monosyllabic. Of which there are two, the long (-) and the short (⏑). The long is called ग *ga*, i. e. गुरु *guru*, long, and the short ल *la*, i. e. लघु *laghu*, short. By compounding these the next are formed.

2nd. Dissyllabic. Of these there are four:

A Spondee	(gaga)	(- -)	वाक्यं *a word.*
A Trochee	(gala)	(- ⏑)	पद्म *a water-lily.*
An Iambus	(laga)	(⏑ -)	तटे *on the shore.*
A Pyrrhic	(lala)	(⏑ ⏑)	श्रुति *the Vaida.*

3rd. Trisyllabic. Of these there are eight:

A Molossus (M)	(- - -)	नारीभिः *with women.*
A Bacchic (Y)	(⏑ - -)	उदारः *great.*
A Cretic* (R)	(- ⏑ -)	लोचना *by the eye.*
An Anapæst (S)	(⏑ ⏑ -)	नयितुं *to take*
An Antibacchic (T)	(- - ⏑)	भूतादि *first cause.*
An Amphibrach (J)	(⏑ - ⏑)	पुनातु *may he purify.*
A Dactyl (Bh)	(- ⏑ ⏑)	चञ्चल *fickle.*
A Tribrach† (N)	(⏑ ⏑ ⏑)	कुसुम *a flower.*

In addition to the preceding there is also one Quadrisyllabic foot, a Proceleusmatic, called Vipala or Vipra (⏑ ⏑ ⏑ ⏑); as, परिकर, *preparation.*

The feet most commonly used are the Trisyllabic. The Monosyllabic and Dissyllabic are generally used at the end of a line or half line, or for verses too short to admit of Trisyllabic feet.

---

3. *Of Pause, &c.*

Pauses are of two kinds, the ***sentential*** and the ***harmonic:*** the former is a short suspension of the voice,

* Or Amphimacer.

† The feet are all so arranged, that reckoning from the first and last to the middle, they are opposite to each other in quantity. The letters by which they are called, form the artificial word *Myarastajabhna.*

and is used at the end of a *páda*, line or verse; the latter is a variation in the tone of the voice, and is used in different parts of the verse.

। is the sign used for the *sentential* pause; the *harmonic* has no characteristic mark, and will therefore be distinctly specified wherever it occurs.

The *Tones* used by the natives in repeating verse are so peculiar, that it is impossible to form a correct idea of them without hearing them, and almost equally impossible after hearing them to imitate them exactly. They combine within them a mixture of the tones both of reading and of singing.

Accents and *Emphasis* form no distinguishing part of Sanscrit prosody. The great variety of sound arising from long and short vowels, aspirated and unaspirated consonants, seems to supply their place both in Poetry and Prose.

CHAPTER I.

OF THE FIRST CLASS OF POETRY MEASURED BY THE NUMBER OF SYLLABLES (VRITTA).

Of this class there are three orders, and the verses in each order, consist of four component parts. In the first order, all the four parts of the verse are alike; in the second, every two parts are alike; and in the third, the four parts differ from each other.

In treating of each order, with a view of conveying a correct idea of Sanscrit versification, a whole verse will be given of the first species under every genus. Afterwards, when there are several other species, as in the first Order, or several genera, as in the second; for the first order, in which the four parts of the verse are alike, one part will be given; for the second, in which every two parts are alike, two will be given; and for the third, in which the four parts are different, the whole verse will be regularly given.

This arrangement will considerably abridge the first order, which will still be much larger than the remaining two, and will not in the least degree obscure the subject, because one example of every species of verse, will shew its nature just as well as four, or any other number.

SECTION I.

OF THE FIRST ORDER, OR OF VERSES IN WHICH EVERY PÁDA OR HALF LINE IS ALIKE, (SAMA-VRITTA.)

In Verses of this Order the Genera and Species are distinguished by different names.

The Genera serve to distinguish the number of syllables in the verse, and the Species the kinds of feet employed in the measurement of those syllables.

There are twenty-seven genera, and under each genus the species vary from one to fifteen.

The first genus begins with one syllable to the *páda* or half line, and four to the verse, and proceeds regularly to twenty-seven, adding one syllable to each páda or half line for every additional genus; so that the last concludes with twenty-seven syllables to the half line, or one hundred and eight to the verse.

After this whatever number of syllables may be added to the verse, the name of the genus is still the same, though the names of the species are varied.

Verses under five, or above twenty-seven syllables to the half line, do not frequently occur.

FIRST GENUS, UKTHÁ.

Of this there is only one species, *Shrí* a long syllable.

-|-
1. श्रीस्ते ।
-|-
सास्तां ॥

May this prosperity be yours.

SECOND GENUS, ATYUKTHÁ.

Of this there is only one species, *Strí* a spondee.

1. गोपस्त्रीभिः ।
कृष्णो रेमे ॥

Krishna played with the milk-maids.

THIRD GENUS, MADHYÁ.

Of this there are two species.

1st. *Nárí*, a molossus.
2nd. *Mrigí*, a cretic.

1. गोपानां नारीभिः ।
श्लिष्टो ऽव्यात् कृष्णो वः ॥

May Krishna, who was embraced by the milk-maids, bless you.

2. सा मृगी——।

That deer.

FOURTH GENUS, PRATISHṬHÁ.

Of this there are two species.

1st. *Kanyá*, a molossus and long syllable.
2nd. *Satí*, a tribrach and long syllable.

1. भास्वत्कन्या सैका धन्या ।
यस्याः कूले कृष्णो ऽखेलत् ॥

Happy Yamuná, on whose banks Krishna played!*

2——ननु सती ।

Behold the faithful wife!

* Lit. *Daughter of the sun.*

FIFTH GENUS, SUPRATISHTHA'.

Of this there are two species:

1st. *Pankti*, a dactyl and spondee.

2nd. *Priyá*, an anapæst and iambus.

‒ ⏑ ⏑ ‒ ‒ | ‒ ⏑ ⏑ ‒ ‒

वत्सासनाथा तर्णकपंक्तिः ।

‒ ⏑ ⏑ ‒ ‒ | ‒ ⏑ ⏑ ‒ ‒

यामुनकच्छे चारुचचार ॥

Abundance of calves roved with Krishna their keeper on the banks of the Yamuná.

⏑ ⏑ ‒ ‒ ‒ |

2. अभवन् प्रियाः——।

They were the beloved ones.

SIXTH GENUS, GA'YATRI'.

Of this there are three species:

1st. *Tanumadhyá*, an antibacchic and bacchic.

2nd. *Shashivadaná*, a tribrach and bacchic.

3rd. *Sómaráji*, two bacchics.

‒ ‒ ⏑ ⏑ ‒ ‒ | ‒ ‒ ⏑ ⏑ ‒ ‒

1. मूर्त्तिर्मुरशत्रोरत्यद्भुतरूपा ।

‒ ‒ ⏑ ⏑ ‒ ‒ | ‒ ‒ ⏑ ⏑ ‒ ‒

आस्तां मम चित्ते नित्यं तनुमध्या ॥

May the astonishing slender-waisted shape of Mura's enemy be continually in my mind.

⏑ ⏑ ⏑ ⏑ ‒ ‒ |

2. शशिवदनानां——।

Having faces like the moon.

⏑ ‒ ‒ ⏑ ‒ ‒ |

3. हरे सोमराजी——।

O Hari! (thy fame) is like the shining moon.

SEVENTH GENUS, USHṆIK.

Of this there are three species:

1st. *Madhumatí*, two tribrachs and a long syllable.

2nd. *Kumáralalitá*, an amphibrach, anapæst, and long syllable.

3rd. *Madalékhá*, a molossus, anapæst, and long syllable.

˘ ˘ ˘ ˘ ˘ ˘ – | ˘ ˘ ˘ ˘ ˘ ˘ –
1. रविदुहितृतटे नवकुसुमततिः ।
˘ ˘ ˘ ˘ ˘ ˘ – | ˘ ˘ ˘ ˘ ˘ ˘ –
व्यधित मधुमती मधुमथनमुदं ॥

The rows of new sweet flowers by the side of the Yamuná gave pleasure to Madhumathana.

| ˘ – ˘ ˘ ˘ – –
2.——————कुमारललितासा ।

That youthful playful form.

| – – – ˘ ˘ – –
3.——————हस्तीन्द्रान्मदलेखा ।

The foaming froth of a large elephant.

EIGHTH GENUS, ANUSHṬUP.*

Of this there are five species.

1st. *Chitrapada*, two dactyls and a spondee.

2nd. *Maṇavaka*, a dactyl, anti-bacchic, and iambus.

3rd. *Vidyunmálá*, two molossuses and a spondee, with a pause at the 4th and 8th syllables.

4th. *Samániká*, a trochee, cretic, and amphibrach.

5th. *Pramániká* or *Naga-swarúpuní*, an amphibrach, cretic, and iambus.

* Anacreon's Odes in Greek are nearly parallel to this and the preceding metre

1. यामुनसैकतदेशे गोपवधूजनकेलौ ।
कंसरिपोर्गतिलीला चित्रपदा जगदव्यात् ॥

May the playful motion of Krishna's feet, which was wonderfully diversified in his amours with the milk-maids on the banks of the Yamuná, preserve the world!

2.———नन्दसुतं माणवकं ।

The youth, the son of Nanda.

3. वासोवल्ली विद्युन्माला———।

The folds of his clothes were like flashes of lightning.

4. धीः समानिका परस्य———।

Wisdom equal to another's.

5. श्रुतिस्मृतिप्रमाणिका———।

Deriving proof from the Véda and shástras.

NINTH GENUS, VRIHATI.

Of this there are three species:

1st. *Bhujanga-shishu,* two tribrachs and a molossus.
2nd. *Manimadhya,* a dactyl, molossus, and anapæst.
3rd. *Bhujanga-sangatá,* an anapæst, amphibrach, and amphimacer.

1. ह्रदतटनिकटक्षोणी भुजगशिशुसृता यासीत् ।
मुररिपुदलिते नागे व्रजजनसुखदा साभूत् ॥

The ground by the side of a lake which was infested with young serpents, after the old one was trampled under foot by Mura's enemy, became a delightful spot to the inhabitants of Vraja.

2.————————तन्मणिमध्यस्फीतरुचा ।

Shining with the bright rays from the pearl in the midst.

3.————————यमुनाभुजङ्गसंगता ।

Yamuná troubled with serpents.

TENTH GENUS, PANKTI.

Of this there are four species:

1st. *Rukmavatí* or *Champakamálá*, a dactyl, molossus, anapæst, and long syllable.

2nd. *Mattá* or *Hansí*, a molossus, dactyl, anapæst, and long syllable.

3rd. *Twarita-gati*, a tribrach, amphibrach, tribrach, and long syllable.

4th. *Manóramá*, a tribrach, cretic, amphibrach, and long syllable.

1. कायमनोवाक्यैः परिशुद्धैर्यस्य सदा कंसद्विषि भक्तिः ।
राज्यपदे हर्म्म्यालिरुदारा रुक्मवती विघ्नः खलु तस्य ॥

To him who is constantly devoted to Kangsa's enemy with his whole body, mind, and words, the fine golden palaces of kings will only be an annoyance,

2. पीत्वामत्तामधुमधुपाली————————।

The bees became intoxicated with drinking honey.

3. त्वरितगतिर्व्रजयुवतिः————————।

The youth of Vraja were swift in motion.

4. ————————सुकृतशालिनां मनोरमा ।

Captivating the minds of the virtuous.

The first species has sometimes a pause at the fifth syllable, in which case it is accounted a new species.

ELEVENTH GENUS, TRISHTUP.

Of this there aré twelve species :—

1st. *Indra-vajra*, two antibacchics, an amphibrach, and spondee.

2nd. *Upéndra-vajra*, an amphibrach, antibacchic, amphibrach, and spondee.

3rd. *Sumukhí*, a tribrach, two amphibrachs, and an iambus.

4th. *Shálini*, a molossus, two antibacchics, and a spondee, with a pause at the 4th and 11th syllables.

5th. *Vátórmí*, a molossus, dactyl, antibacchic, and spondee.

6th. *Bhramara-vilasitá*, a molossus and long syllable, two tribrachs, and a long syllable.

7th. *Anukúlá*, a dactyl, antibacchic, tribrach, and spondee.

8th. *Rathóddhatá*, an amphimacer, tribrach, amphimacer, and iambus.

9th. *Swágatá*, an amphimacer, tribrach, dactyl, and spondee.

10th. *Dódhaka*, three dactyls, and a spondee.

11th. *Motanaka*, an antibacchic, two amphibrachs, and an iambus.

12th. *Shyéní*, an amphimacer, amphibrach, amphimacer, and iambus.

1. गोष्ठे गिरिं सव्यकरेण धृत्वा रुष्टेन्द्रवज्राहतिमुक्तवृष्टौ ।
यो गोकुलं गोपकुलञ्च सुस्थं चक्रे स वो रक्षतु चक्रपाणिः ॥

May he who has a discus in his hand preserve you; he who, when the incensed Indra poured down his destructive thunderbolts, kept both the herd and herdsmen safe in their stall, by holding over them a mountain in his left hand.

2. उपेन्द्रवज्रादिमणिच्छटाभिः ——————————।

Shining with the pearly brightness of thunderbolts, &c.

3. तिमिरमुदस्यमुखं सुमुखी ——————————।

She beautiful (beheld) his darkness-destroying face.

4. ——————————पुंसां श्रद्धाप्राणिनी विष्णुभक्तिः ।

True faith in Vishnu (promotes the holiness) of men.

5. ———————— वातोर्म्मी पोतमिवाम्भोधिमध्ये ।

As a raging wind (destroys) a boat in the midst of the sea.

6. फुल्लावल्ली भ्रमरविलसिता ———————— ।

An expanded flower adorned with humming bees.

7. ———————— स्यादनुकूला जगति न कस्य ।

Is there any one in the world, whose (wish) has not been granted?

8. ———————— कृष्णवेणुनिनदैरथोद्धता ।

She was startled at the sound of Krishna's flute.

9. ———————— स्वागतादरकरः सुरवर्गः ।

All the gods respect him.

10. देवसदोधकदम्बतलस्थः ———————— ।

Placed at the bottom of the Kadamba tree, under which the gods assemble.

11. ———————— चानूरमहाभटमोटनकं ।

The destruction of the great armies of the infernals.

12. ———————— श्येन्यशेषलोकपावनीसदा ।

White and constantly purifying all people.

TWELFTH GENUS, JAGATI.

Of this there are fifteen species :*

1st. *Chandra-vartma*, a cretic, tribrach, dactyl, and anapæst.

2nd. *Vansa-sthavila*, an amphibrach, antibacchic, amphibrach, and amphimacer.

* The metre commonly employed in Greek tragedies very much resembles this.

3rd. *Jalóddhata-gati*, an amphibrach and anapæst, and the same repeated.

4th. *Bhujanga-prayáta*, four bacchics.

5th. *Tótaka*, four anapæsts.

6th. *Shragviní*, four cretics.

7th. *Vaishwa-deví*, two molossuses, and two bacchics.

8th. *Pramitákshará*, an anapæst, amphibrach, and two anapæsts.

9th. *Druta-vilambita*, a tribrach, two dactyls, and a cretic.

10th. *Mandákiní*, two tribrachs, and two cretics.

11th. *Vichitrá*, a tribrach and bacchic, and the same repeated.

12th. *Támarasa*, a tribrach, two amphibrachs, and a bacchic.

13th. *Málati*, a tribrach, two amphibrachs, and a cretic.

14th. *Manimálá*, an antibacchic and bacchic, and the same repeated.

15th. *Jaladhara-málá*, a molossus, dactyl, anapæst, and molossus.

– ⏑ – ⏑ ⏑ ⏑ – ⏑ ⏑ ⏑ ⏑ – | – ⏑ – ⏑ ⏑ ⏑ – ⏑ ⏑ ⏑ ⏑ –
1. चन्द्रवर्त्मनिह्नुतं घनतिमिरैः राजवर्त्मरहितं जनगमनैः ।
– ⏑ – ⏑ ⏑ ⏑ – ⏑ ⏑ ⏑ ⏑ – | – ⏑ – ⏑ ⏑ ⏑ – ⏑ ⏑ ⏑ ⏑ –
इष्टवर्त्म तदलं कुरुसरसे कुञ्जवर्त्मनिहरिस्तवकुतुकी ।

The path of the moon is obstructed by thick darkness, that of the king is destitute of people ; then choose your own path ; Hari your delight is in the paths of the groves.

⏑ – ⏑ – – ⏑ ⏑ – ⏑ – ⏑ – |
2. विलासवंशस्थविलं मुखानिलैः—————— ।

The sweet-tuned flute (was filled) by the wind of his mouth.

⏑ – ⏑ ⏑ ⏑ – ⏑ – ⏑ ⏑ ⏑ –
3. —————— कलिन्दतनयाजलोद्धतगतिः ।

The swelling motion of the waters of the Yamuná.

⏑ – – ⏑ – – ⏑ – – ⏑ – –
4. —————— भुजङ्ग प्रयातं द्रुतं सागराय ।

O Serpent! (make) your departure quickly to the sea.

⏑ ⏑ – ⏑ ⏑ – ⏑ ⏑ – ⏑ ⏑ – |
5. मुदितोटकलेरपमेतुमघं —————— ।

Go, happy to obtain freedom from sin in the iron age.

6. ———————— मूर्त्तिरास्तां ममैवोरसि स्रग्विणी ।

May his form be a bracelet in my bosom.

7. ———————— भ्रातः सम्पन्नाराधनावैश्वदेवी ।

O brother! every goddess will be worshipped.

8. प्रमिताक्षरामुररिपोर्भणितिः ———————— ।

The melodious sound of Krishna's voice.

9. द्रुतविलम्बितचारुविहारिणं ———————— ।

Enchanting by his swift, slow, and delightful paces.

10. ———————— पदजलरुहि यस्य मन्दाकिनी ।

From whose lotus feet the Mandákiní sprung.

11. विपिनविहारे कुसुमविचित्रा ———————— ।

His form is adorned with flowers when he wanders in the grove.

12. तवमुखतामरसं मुरशत्रो ———————— ।

Thy lotus face, O enemy of Mura.

13. ———————— अलिरपि चुम्बति मालतीं भृङ्गः ।

And the bee is constantly embracing the flower.

14. ———————— जातप्रतिविम्बा शोणाश्ममणिमाला ।

An image like a chaplet of red pearls.

15. ———————— तापोच्छेदे जलधरमालानव्या ।

New clouds for the destroying of heat.

THIRTEENTH GENUS, ATIJAGATI.

Of this there are nine species :

1st. *Praharshiní*, a molossus, tribrach, amphibrach, cretic, and long syllable, with a pause at the 3rd and 13th syllables.

2nd. *Ruchirá* or *Prabhavatí*, an amphibrach, dactyl, anapæst, and amphibrach, with a pause at the 4th and 13th syllables.

3rd. *Matta-mayúra*, a molossus, antibacchic, bacchic, anapæst, and a long syllable

4th *Chandí*, two tribrachs, two anapæsts, and a long syllable.

5th. *Manju-bháshiní*, an anapæst and amphibrach, the same repeated, and a long syllable.

6th. *Chandriká*, two tribrachs, two antibacchics, and a long syllable.

7th. *Kala-hansa* or *Sinha-náda*, an anapæst, amphibrach, two anapæsts, and a long syllable.

8th. *Prabódhitá*, an anapæst and amphibrach, the same repeated, and a long syllable.

9th. *Mrigéndra-mukha*, a tribrach, two amphibrachs, a cretic, and a long syllable.

1. गोपीनामधरसुधारसस्य पाने रक्तस्तनकलसोपगूहनेषु ।
आश्चर्यैरपि रतिविभ्रमैर्मुरारेः संसारे मतिरभवत् प्रहर्षिणीह ॥

In this world the mind of Hari was delighted with kissing, embracing, and wandering with the milk-maids.

2. ——————— परिभ्रमन् व्रजरुचिराङ्गनान्तरे ।

Wandering among the beautiful women of Vraja.

3. लीलाढ्यं मत्तमयूरध्वनिकान्तं ——————— ।

Rendered vocal by the noise of peacocks full of play.

⏑ ⏑ ⏑ ⏑ ⏑ ⏑ ⏑ ⏑ – ⏑ ⏑ – – |

4. चरणकमलयुगचापलचण्डी ―――――――― ।

Terrible in the motion of his lotus-like feet.

| ⏑ ⏑ – ⏑ – ⏑ ⏑ ⏑ – ⏑ – ⏑ –

5. ―――――――― मुदमच्युते व्यधितमञ्जुभाषिणी ।

She speaking pleasantly promotes the joy of the imperishable one.

⏑ ⏑ ⏑ ⏑ ⏑ ⏑ – – ⏑ – – ⏑ – |

6. शरदम्बुतटचन्द्रिकाक्षालिते ―――――――― ।

Enjoying the autumnal rains (by the side of a river) irradiated the light of the moon.

⏑ ⏑ – ⏑ – ⏑ ⏑ ⏑ – ⏑ ⏑ – – |

7. यमुनाविहारकुतके कलहंसः ―――――――― ।

A drake in the pleasant parts of the Yamuná.

| ⏑ ⏑ – ⏑ – ⏑ ⏑ ⏑ – ⏑ – ⏑ –

8. ―――――――― स्मितमाततान सपदिप्रबोधिता ।

Being awaked at that time, she smiled.

⏑ ⏑ ⏑ ⏑ – ⏑ ⏑ – ⏑ – ⏑ – – |

9. क्षुधितमृगेन्द्रमुखं मृगा उपेत्य ―――――――― ।

A deer falling into the mouth of a hungry lion.

FOURTEENTH GENUS, SHARKARÍ.

Of this there are seven species:

1st. *Asambádhá*, a molossus, spondee, two tribrachs, and a m lossus.

2nd. *Vasantu-tilaka*, an antibacchic, dactyl, two amphibrachs, a a spondee.

3rd. *Aparájitá*, two tribrachs, a cretic, anapæst, and iambus.

4th. *Praharana-kaliká*, two tribrachs, a dactyl, tribrach, and ia bus.

5th. *Vásantí,* a molossus, antibacchic, tribrach, molossus, and spondee.

6th. *Lólá,* a molossus, anapæst, molossus, dactyl, and spondee.

7th. *Nándí-mukí,* two tribrachs, two antibacchics, and a spondee.

– – – – – ⏑ ⏑ ⏑ ⏑ ⏑ ⏑ – – –
1. वीर्य्याग्नौ येन ज्वलतिरसवसात् क्षिप्ते —

– – – – – ⏑ ⏑ ⏑ ⏑ ⏑ ⏑ – – –
दैत्येन्द्रे जाताधरणिरियमसम्बाधा ।

– – – – – ⏑ ⏑ ⏑ ⏑ ⏑ ⏑ – – –
धर्म्मस्थित्यर्थं प्रकटितरनुसम्बन्धः —

– – – – – ⏑ ⏑ ⏑ ⏑ ⏑ ⏑ – – –
साधूनां बाधां प्रशमयतु सकंसारिः ॥*

May the enemy of Kansa, who became incarnate to establish virtue, and by whom the earth was preserved when Indra was burning with rage, assuage the afflictions of the virtuous.

– – ⏑ – ⏑ ⏑ ⏑ – ⏑ ⏑ – ⏑ – – |
2. फुल्लं वसन्ततिलकं तिलकं वनाल्याः———————|

The Tila† plant and the glory of the groves is full blown.

| ⏑ ⏑ ⏑ ⏑ ⏑ ⏑ – ⏑ – ⏑ ⏑ – ⏑ –
3. ——————— यदुजचयचमूः परैरपराजिता ।

The army under the command of the son of Yadu was invincible.

⏑ ⏑ ⏑ ⏑ ⏑ ⏑ – ⏑ ⏑ ⏑ ⏑ ⏑ ⏑ – |
4. व्यथयति कुसुमप्रहरणकलिका ———————|

O Cupid! thy flow'ry arrow gives great pain.

| – – – – – ⏑ ⏑ ⏑ ⏑ – – – –
5. ——————— कंसारातौ नृत्यति सदृशो वासन्तीयं ।

When the enemy of Kansa dances, he resembles the Vasanta‡ tree.

* This and the following are two lines of poetry; they are put in four parts to suit the page.

† Sesamum Orientale.

‡ Gærtnera racemosa.

– – – ⏑ ⏑ – – – – – ⏑ ⏑ – – |

6. मुग्धे यौवनलक्ष्मीर्विद्युद्विभ्रमलोला ——————— ।

O fair one! the glory of youth is transient as a flash of lightning.

⏑ ⏑ ⏑ ⏑ ⏑ ⏑ – – ⏑ – – ⏑ – – |

7. सरसखगकुलालापनाम्रीमुखीयं ——————— ।

Its surface is rendered vocal by the chirping of birds.

FIFTEENTH GENUS, ATISHARKARI'.

Of this there are seven species:

1st. *Shashi-kala* or *Shashi-lekhá*, four tribrachs and an anapæst.

2nd. *Málini*, two tribrachs, a molossus, and two bacchics, with a pause at the 8th and 15th syllables.

3rd. *Lilá-khéla*, five molossuses.

4th. *Vipina-tilaka*, a tribrach, anapæst, tribrach, and two cretics.

5th. *Túnaka*, a cretic and amphibrach alternately.

6th. *Chandra-lékhá*, a molossus, cretic, molossus, and two bacchics.

7th. *Chitrá*, three molossuses and two bacchics.

⏑⏑⏑⏑ ⏑⏑⏑⏑⏑ ⏑⏑⏑ ⏑⏑ –

1. मलयजतिलकसमुदितशशिकला—

⏑⏑⏑⏑ ⏑⏑⏑⏑ ⏑⏑⏑⏑⏑⏑⏑ –

व्रजयुवतिलसदलिकगगनगता ।

⏑⏑ ⏑⏑⏑⏑⏑⏑⏑⏑⏑⏑⏑ ⏑ –

सरसिजनयनहृदयसलिलनिधिं—

⏑⏑⏑⏑ ⏑⏑⏑⏑⏑ ⏑⏑⏑ ⏑⏑⏑ –

व्यतनुतविततरभसपरितरलं ॥

The half circle of the rising moon made by sandal-wood, and placed on the bright forehead of the Vraja youth, as in the sky, raises in the sea of Krishna's heart a tumultuous motion.

2. ——————— धृतमधुरिपुलीला मालिनी पातुराधा ।

May Rádhá, who assumed the colour of Madhu's enemy, grant protection.

3. ——— रासोल्लासक्रीडद्गोपीभिः सार्द्धं लीलाखेलः ।

Full of play with the sprightly playful milk-maids.

4. विपिनतिलकंविकसितं वसन्तागमे ——————— ।

The Tila plant is in full flower at the beginning of the spring.

5. ——————————— पञ्चबाणबाणजालपूर्णहेमतूणकं ।

A golden quiver full of Cupid's arrows.

6. राधाम्भोदस्य गर्भे लीना यथा चन्द्रलेखा ——— ।

Rádhá was like the moon shining a little through a dark cloud.

7. ——————— खेलन्मुक्ताहारावन्यस्रग्लसत्यर्द्धचित्रा ।

His form is ornamented with a necklace of wild flowers, which resembles one made of bright pearls.

SIXTEENTH GENUS, AṢHTI.

Of this there are nine species :

1st. *Chitra*, a cretic and amphibrach alternately, with the last syllable common, which in this case is long.

2nd. *Gaja-vilasita*, a dactyl, cretic, three tribrachs and a long syllable.

3rd. *Chakritá*, a dactyl, anapæst, molossus, antibacchic, tribrach, and long syllable.

4th. *Vichitra* or *Pancha-chámara*, an amphibrach and amphimacer alternately, and a long syllable.

5th. *Madana-lalita*, a molossus, dactyl, tribrach, molossus, tribrach and long syllable.

6th. *Vaṇi*, a tribrach, amphibrach, dactyl, amphibrach, cretic, and long syllable.

7th. *Pravara-lalita*, a bacchic, molossus, tribrach, anapæst, cretic, and long syllable.

8th. *Achala-dhriti*, five tribrachs, and a short syllable.

9th. *Garuḍa-ruta*, a tribrach, amphibrach, dactyl, amphibrach, anti-bacchic, and long syllable.

– ∪ – ∪ – ∪ – ∪ – ∪ – ∪ – ∪ – ∪
1. विद्रुमारुणाधरोष्ठशोभिवेणुवाद्यहृष्ट—
– ∪ – ∪ – ∪ – ∪ – ∪ – ∪ – ∪ – ∪
वल्लवीजनाङ्गसङ्गजातमुग्धकण्टकाङ्ग ।
– ∪ – ∪ – ∪ – ∪ – ∪ – ∪ – ∪ – ∪
त्वां सदैव वासुदेव पुण्यलभ्यपादसेव—
– ∪ – ∪ – ∪ – ∪ – ∪ – ∪ – ∪ – ∪
वन्यपुष्पचित्रकेश संस्मरामि गोपवेश ॥

O Vishnu, the worship of whose feet imparts virtue, who didst assume a cowherd's form, having thy hair adorned with wild flowers; I constantly think of thee, how thy beautiful body was embraced by the milk-maids, who were delighted with the sound of the flute, which was adorned by thy coral-like lips.

| – ∪ ∪ – ∪ – ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ –
2. ———————— कंसनिदेशदृप्यद्वृषभगजविलसितं ।

The prancing of the prodigious elephant commanded by Kansa.

– ∪ ∪ ∪ ∪ – – – – – – ∪ ∪ ∪ ∪ – |
3. दुर्ज्जयदनुजश्रेणीदुश्चेष्टाशतचकिता ———————— ।

(The earth) was terrified at the wicked pursuits of the almost invincible giants.

∪ – ∪ – ∪ – ∪ – ∪ – ∪ – ∪ – ∪ – |
4. सुरद्रुममूलमण्डपे विचित्ररत्ननिर्म्मिते ———————— ।

(He dwells) in a house made of shining pearls, at the root of a celestial tree.

– – – – ∪ ∪ ∪ ∪ – – – ∪ ∪ ∪ – |
5. राधात्यर्थं मदनललितान्दोले ऽलसवपुः ———————— ।

Rádhá is languishing in the swing of love.

6. स्फुरतु ममानने ऽप्यनघवाणिरीतिरम्यं ———— ।

May the goddess of speech now inspire in me the graces of poetry.

7. ———— हरौजीयादीदृक् प्रवरललितं वल्लवीनां ।

May this delightful sport of the milk-maids prevail with Hari.

8. ———— अचलधृतिरुदयतु सुकृतिहृदिखलु ।

May he who sustained the mountain only shine into my virtuous heart.

9. ———— गरुडरुतं सुरारिभुजगेन्द्रसंत्रासनं ।

It is like the cry of the Garuḍa, when it frightens the monstrous serpents of the giants.

SEVENTEENTH GENUS, ATYAṢHTI.

Of this there are eight species :

1st. *Shikhariṇí*, a bacchic, molossus, tribrach, anapæst, dactyl, and iambus, with a pause at the 6th and 17th syllables.

2nd. *Prithwí-bhara*, an amphibrach, anapæst, amphibrach, anapæst, a bacchic, and iambus, with a pause at the 8th and 17th syllables.

3rd. *Vansa-patra-patita*, a dactyl, cretic, tribrach, dactyl, tribrach, and iambus, with a pause at the 10th and 17th syllables.

4th. *Mandá-krántá*, a molossus, dactyl, tribrach, two antibacchics, and a spondee, with a pause at the 4th, 10th, and 17th syllables.

5th. *Hariṇí*, a tribrach, anapæst, molossus, cretic, anapæst, and iambus, with a pause at the 6th, 10th, and 17th syllables.

6th. *Nardhaṭaka*, or *Kókilaka*, a tribrach, amphibrach, dactyl, two amphibrachs, and an iambus.*

7th. *Hárini*, a molossus, dactyl, tribrach, molossus, bacchic, and iambus, with a pause at the 7th, 13th, and 17th syllables.

8th. *Bhárá-krántá*, a molossus, dactyl, tribrach, cretic, anapæst, and iambus, with a pause at the 4th, 10th, and 17th syllables.

* This may have a pause at the 7th, 13th, and 17th syllables, in which case it is considered a variety of the species.

1. करादस्य भ्रष्टे ननु शिखरिणी दृश्यति शिशो—
विलीनाः स्मः सत्यं नियतमवधेयं तदखिलैः ।
इति त्रस्यद्गोपानुचितनिभृतालापजनितं—
स्मितं बिभ्रद्देवो जगदवतु गोवर्द्धनधरः ॥

'See! should this mountain fall from the hand of this child, we shall certainly be destroyed; this should be thought of by us all.' The god, smiling at this private chitchat of the fearful milk-maids, sustains the mountain, and preserves the world.

2. दुरन्तदनुजेश्वरप्रकरदुःस्थपृथ्वीभरं ——— ।

The misery of the earth corrupted by the wicked giants.

3. नूतनवंशपत्रपतितं रजनि जललवं ——— ।

A drop of water fallen in the night upon a new leaf.

4. ——— मन्दाक्रान्तातदनुनियतं वश्यतामेति बाला ।

By slow and persevering efforts the maid is subdued.

5. व्यधित सविधि नेत्रे नीत्वा ध्रुवं हरिणीगणात् ——— ।

Brahmá, having taken the eyes of deer, placed them (in these women).

6. ——— रुचिरपदावलीघटितनर्द्दटकेन कविः ।

The poet (describes him) by many pleasing verses of this species.

7. सा कंसारेर्जनि न कथं राधा मनोहारिणी ।

How it is possible that Rádhá should not captivate the enemy of Kansa?

8. भाराक्रान्ताममतनुरियं गिरीन्द्रविधारणात् ——— ।

This body of mine is oppressed with sustaining the great mountain.

EIGHTEENTH GENUS, DHRITI.

Of this there are five species :

1st. *Kusumita-latá*, a molossus, and antibacchic, tribrach, and three bacchics, with a pause at the 5th, 11th, and 18th syllables.

2nd. *Nandana*, a tribrach, amphibrach, dactyl, amphibrach, and two cretics, with a pause at the 11th and 18th syllables.

3rd. *Náráchá*, two tribrachs and four cretics, with a pause at the 7th and 18th syllables.

4th. *Chitra-lékhá*, a molossus, dactyl, tribrach, and three bacchics, with a pause at the 4th, 11th, and 18th syllables.

5th. *Shárdúla-lalita*, a molossus, anapæst, amphibrach, anapæst, antibacchic, and anapæst, with a pause at the 12th and 18th syllables.

1. क्रीडाकालिन्दीललितलहरीवारिभिर्दाक्षिणात्यै—
र्वातैः खेलद्भिः कुसुमितलतावेल्लितामन्दमन्दं ।
भृङ्गालीगीतैः किसलयकरोल्लासितालास्यलक्ष्मीः—
तस्मानङ्गं चेतो रभसतरलं चक्रपाणिश्चकार ॥

The flowery shrubs, slightly shaken by the south winds, which raise a gentle swell in the playful Yamuná, and distinguished by having their new shoots surrounded with the hum of bees, excite the amorous desires of him who has a discus in his hand.

2. ——— क्षितिजननन्दनं व्रज सखे सुखाय वृन्दावनं ।

O friend! go to the Vrinda wood, the delight of the earth, for happiness.

3. ननु विकिरति नेत्रनाराचमेषातिहृच्छेदनं ——— ।

Lo! she discharges the heart-piercing arrow from her eye.

4. ——— प्रीतं तस्यां नयनयुगमभूत् चित्रलेखाद्भुतायां ।

His beloved eyes were fixed on this wonderfully beautiful creature.

5. कृत्वा कंसमृगे पराक्रमविधिं शार्दूललसितं ——— ।

Having by his power formed himself into a sportive tiger for hunting the deer, Kansa.

NINETEENTH GENUS, ATIDHRITI.

Of this there are five species :

1st. *Mégha-visphurjita,* a bacchic, molossus, tribrach, anapæst, two cretics, and a long syllable, with a pause at the 6th, 12th, and 19th syllables.

2nd. *Chhayá,* like the preceding, except that it has two antibacchics instead of two cretics.

3rd. *Shárdúla-vikriḍita,* a molossus, anapæst, amphibrach, anapæst, two antibacchics, and a long syllable, with a pause at the 12th and 19th syllables.

4th. *Surasá,* a molossus, cretic, dactyl, tribrach, bacchic, tribrach and long syllable, with a pause at the 7th, 14th, and 19th syllables.

5th. *Phulla-dáma,* a molossus, spondee, two tribrachs, two antibacchics, and a spondee, with a pause at the 5th, 12th, and 19th syllables.

1. कदम्बामोदाढ्याविपिनपवनाः केकिनः कान्तकेका—
विनिद्राः कन्दल्योदिशि दिशिमुदा दर्दुराद्दृप्तनादाः ।
निशान्त्यद्विद्युद्विलसितलसन्मेघविस्फूर्जिताचेत्—
प्रियः स्वाधीनोऽसौदनुजदमनो राज्यमस्मात् किमन्यत् ॥

If when the winds from the woods are enriched with the scent of flowers, when the sleepless peacocks make a pleasant noise, when the antelopes are

roving at pleasure, when the frogs are croaking, and the clouds at night are luminous with the vivid flashes of lightning ; your beloved is subject to you, and the demons to him, what is this but a kingdom ?

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2. न तस्यांघ्रिच्छायामुपगतवतां संसारतीव्रातपः ——।

The distresses of life do not affect those who have taken refuge in the shadow of his feet.

– – – ˘ ˘ – ˘ – ˘ ˘ ˘ – – – ˘ – – ˘ –

3. न प्रेक्षे भवतां कृते भवमहाशार्दूलविक्रीडितं ——।

I will not trouble you with this wide-gaping tiger of a world.

– – – – ˘ – – ˘ ˘ ˘ ˘ ˘ ˘ – – ˘ ˘ ˘ –

4. गोविन्दो बल्लवीनामधररससुधां प्राप्य सुरसां ——।

Govinda obtained delicious nectar of the milk-maids.

– – – – – ˘ ˘ ˘ ˘ ˘ ˘ – – ˘ – – ˘ – –

5. ——— मालौदैत्यारेर्न्यपतदनुपमं स्वस्तरोः पुष्पदाम।

An unparalleled bunch of flowers from the celestial tree, fell on the head of the opposer of the demons.

TWENTIETH GENUS, KRITI.

Of this there are four species:

1st. *Suvadaná*, a molossus, cretic, dactyl, tribrach, bacchic, dactyl, and iambus, with a pause at the 7th, 14th, and 20th syllables.

2nd. *Gítiká*, an anapæst, two amphibrachs, a dactyl, cretic, anapæst, and iambus.

3rd. *Vritta*, an amphimacer and antibacchic alternately, with a trochee.

4th. *Shóbhá*, a bacchic, molossus, two tribrachs, two antibacchics, and a spondee.

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1 प्रत्याहृत्येन्द्रियाणिं त्वदितरविषयाग्रासाद्यनयना—

- - - - ∪ - - ∪∪∪∪∪∪ - - - ∪∪∪ -

त्वां ध्यायन्ती निकुञ्जे परमतररुचं हर्षोत्थपुलका।

- - - - ∪ - - ∪ ∪ ∪∪∪∪ - - - ∪∪ ∪ -

आनन्दाश्रुप्लुताक्षी वसतिसुवदना योगैकरसिका—

- - - - ∪ - - ∪∪ ∪∪∪ ∪ - - - ∪∪∪ -

कामार्त्तिंत्यक्तुकामा ननु नरकरिपो राधाममसखी॥

Lo! O thou enemy of Naraka! Rádhá my companion, having relinquished all passion for any besides thyself, being single in her view, meditating on thee, filled with extacy, and having her eyes full of tears of joy, dwells with pleasure in the grove: she is beautiful, pensive, and resolved on the subjugation of her passions.

∪∪ - ∪ - ∪∪ - ∪ - ∪∪ - ∪ - ∪∪ - ∪ -

2. ——— विदधे हरिं खलुवल्लवीजनचारुचामरगीतिका।

(The flute), attended with the fanning and singing of the milk-maids, inspired Hari.

- ∪ - ∪ - ∪ - ∪ - ∪ - ∪ - ∪ - ∪ - ∪ - ∪

3. चित्रवृत्तलीलया निसर्गरम्यदेहरूपविभ्रमेण——— ।

(He pleases) by the various movements and gestures of his enchanting body.

∪ - - - - - ∪∪∪ ∪∪∪ - - ∪ - - ∪ - -

4. मह्याशोभा मौलौ मिलदलिपटलैः कृष्ण सा कापिवल्ली।

Krishna! there is a certain milk-maids (who resembles a creeper), having its head adorned with a multitude of bees.

TWENTY-FIRST GENUS, PRAKRITI.

Of this there are two species:

1st. *Srag-dhará*, a molossus, cretic, dactyl, tribrach, and three bacchics, with a pause at the 7th, 14th, and 21st syllables.

2nd. *Sarasí*, a tribrach, amphibrach, dactyl, three amphibrachs, and a cretic.

1. व्याकोषेन्दीवराभा कनककमलसत् पीतवासाः सुहासा—

वर्हैश्चन्द्रकान्तैर्वलयितचिकुरा चारुकर्णावतंसा ।

अंसव्यासक्तवंशध्वनिसुखितजगद्वल्लवीभिर्लसन्ती—

मूर्त्तिर्गोपस्य विष्णोरवतु जगति वः स्रग्धरा हारिहारा ॥

May the smiling body of Vishnu, which was adorned with a necklace and pearls, fair as the expanded blue lotus, clothed in yellow, and shining like pure gold, having his hair adorned with a peacock's feather, and his beautiful ears with other ornaments, charming the milk-maids, and making the world happy with the sound of his inclined flute, preserve you in the world.

2. व्यरचयदच्युतो व्रजमृगीनयनासरसीषु विभ्रमं———— ।

The imperishable one was versed in amours with the deer-eyed and river-like women of Vraja.

TWENTY-SECOND GENUS, AKRITI.

Of this there are two species :

1st. *Hansí,* two molossuses, a spondee, four tribrachs, and a spondee, with a pause at the 8th, 14th, and 22nd syllables.

2nd. *Madirá,* seven dactyls and a long syllable.

1. सार्द्धं कान्तेनैकान्ते ऽसौ विकचकमलमधुसुरभिपिबन्ती—

कामक्रीडाकूतस्फीतप्रमदरसतरमलघुरसन्ती ।

कालिन्दीये पद्मारण्ये पवनपतनपरितरलपरागे—

कंसाराते पश्यैकं सरभसगतिरिह विलसति हंसी ॥

See, Hari, how this active goose, with her mate, is drinking the sweet juice of the expanded lotus, and being full of sport and moving briskly about,

is playing freely amidst the lotuses of the Yamuná, the farina of which is scattered in every direction by the wind.

2. माधवमासिविकस्वरकेशरपुष्पलसन्मदिरामुदिताः —।

Drunk with the clear juice of the opening flowers of spring.

TWENTY-THIRD GENUS, VIKRITI.

Of this there are two species:

1st. *Adritanayá,* a tribrach, an amphibrach and dactyl alternately, with an iambus.

2nd. *Mattá-krída,* two molossuses, a spondee, four tribrachs, and an anapæst, with a pause at the 8th, 13th, and 23rd syllables.

1. खरतरशौर्य्यपावकशिखापतङ्गनिभममद्दमदनुजो—
जलधिसुताविलासवसतिः सतां गतिरशेषमान्यमहिमाः ।
भुवनहितावतारचतुरश्चराचरधरा ऽवतीर्ण इहहि—
क्षितिवलये ऽस्ति कंस शमनस्तवेति तमवोचदद्रितनया ॥

Durgá said to Kansa, Thy destroyer is become incarnate in the world, in the flame of whose mighty valour the proud giant will be absorbed, like an insect in the flame: he being possessed of boundless majesty, is the delight of Lakshmí,† the refuge of the good, the deliverer and sustainer of the earth.*

2. मुग्धोन्मीलन्मत्ताक्रीडं मधुसमयसुलभमधुरमधुरसात् ।

Full of sport from the sweet honey, easily obtained in spring.

* Daughter of the Mountain. † Daughter of the Ocean.

TWENTY-FOURTH GENUS, SATKRITI.

Of this there is only one species :

1. *Tanwí*, a dactyl, antibacchic, tribrach, anapæst, two dactyls, a tribrach, and bacchic, with a pause at the 5th, 12th, and 24th syllables.

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माधवमुग्धैर्मधुकरविरुतैः कोकिलकूजितमलयसमीरैः—

− ∪ ∪ − − ∪ ∪ ∪ ∪ ∪ ∪ − − ∪ ∪ − ∪ ∪ ∪ ∪ ∪ ∪ − −

कम्पमुपेता मलयजसलिलैः प्लावनतोऽप्यविगततनुदाहा ।

− ∪ ∪ − − ∪ ∪ ∪ ∪ ∪ ∪ − − ∪ ∪ − ∪ ∪ ∪ ∪ ∪ ∪ − −

पद्मपलाशैर्विरचितशयने देहजसंज्वरभरपरिदूने—

− ∪ ∪ − − ∪ ∪ ∪ ∪ ∪ ∪ − − ∪ ∪ − ∪ ∪ ∪ ∪ ∪ ∪ − −

निश्वसती सा मुक्तरतिपरुषं ध्यानलये तव निवसति तन्वी ॥

Thy fair one, O Mádhava, is dwelling in solitude, trembling with the mountain winds, which are attended with the song of the cuckoo, and the hum of the wanton bees of spring ; yet glowing with heat through having bathed in sandal water, and reclining on a bed composed of lotus leaves, which are greatly agitated by the heat arising from the body.

TWENTY-FIFTH GENUS, ATIKRITI.

Of this there is only one species :

1. *Króncha-pada*, a dactyl, molossus, anapæst, dactyl, four tribrachs, and an anapæst, with a pause at the 5th, 10th, 18th, and 25th syllables.

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क्रौञ्चपदालीचित्रिततीरा मदकलखगकुलकलकलरुचिरा—

− ∪ ∪ − − − ∪ ∪ − − ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ ∪ −

फुल्लसरोजश्रेणिविलासा मधुमुदितमधुपरवरभसकरी ।

फेनविलासप्रोज्ज्वलहासा ललितलहरिभरपुलकितसुतनुः—

पश्य हरे सौ कस्य न चेतो हरति तरलगतिरहिमकिरणजा ॥

See, Hari! whose mind does not the swift Yamuná captivate? which has its sides impressed with the footsteps of paddy-birds, is rendered vocal with the sweetest notes, adorned with full-blown lotuses, rendered enchanting by the hum of bees drunk with honey, having its surface covered with smiling froth, and beautified with rolling waves?

TWENTY-SIXTH GENUS, UTKRITI.

Of this there is only one species:

1. *Bhujanga-vijrimbhita*, two molossuses, an antibacchic, three tribrachs, a cretic, anapæst, and iambus, with a pause at the 8th, 19th, and 26th syllables.

हेलोदञ्चन्यञ्चत् पादप्रकटविकटनटनभरोरणत् करतालकः—

चारुप्रेङ्खच्चूडाबर्हः श्रुतितरलनवकिसलयस्तरंगितहारधृक् ।

त्रस्यन्नागस्त्रीभिर्भक्त्या मुकुलितकरकमलयुगं कृतस्तुतिरच्युतः—

मायाद्दञ्छिन्दन्कालिन्दीह्रदकृतनिजवसति वृहद्भुजङ्गविजृम्भितं ।

May Achyuta preserve you: he who clapping his hands dances with varied motion and wonderful agility, whose hair is adorned with a beautifully waving peacock's tail, and his ears with a flowing necklace of new shoots, who is worshipped with uplifted hands by the affrighted female serpents, and who destroys the pride of the tremendous snake dwelling in a bed of the Yamuná.

TWENTY-SEVENTH GENUS, DANDAKA.

Of this there is an indefinite number of species, as it applies to all verses in which there are upwards of twenty-six syllables to the *páda*.

Of those which have twenty-seven to the *páda* there are four species, and of those which have twenty-eight, two.

1st. *Chanda-vrishti-prapáta,* two tribrachs and seven amphimacers.
2nd. *Prachita,* two tribrachs and seven bacchics.
3rd. *Kusuma-stavaka,* nine anapæsts.
4th. *Matta-mátanga-lílákara,* nine cretics.
5th. *Ashóka-pushpa-manjarí,* fourteen trochees.
6th. *Ananga-shékhara,* fourteen iambuses.

All verses containing more than twenty-eight syllables to the half line, are formed by adding cretics to the first species. With one cretic additional the name is *Arna ;* with two *Arnava ;* with three *Vyála ;* with four *Jímúta ;* with five *Lílá ;* with six *Karóddhama ;* with seven. *Shanka,* &c. Here the Poet is allowed an almost boundless range, and may proceed to any length he pleases within the limits of a thousand syllables to the half line.

It is not common, however, to go beyond thirty syllables to the *páda ;* nor does it appear that any one has ever added more than six or seven cretics to the first species.

1. प्रलयघनघटामहारम्भमेघावली चण्डवृष्टिप्रपाताकुलं गोकुलं—
सपदि समवलोक्य सव्येन हस्तेन गोवर्द्धनं नामशैलं दधल्लीलया।
कमलनयनरक्षरक्षेति गर्ज्जत्ससम्भ्रमगोपाङ्गनालिङ्गनानन्दितो—
गलदभिनवधातुधारा विचित्राङ्गरागो मुरारातिरस्तु प्रमोदाय वः।

May the enemy of Mura be your joy: who seeing the milk-maids terrified at the dreadful rains threatening the destruction of the world, with ease and speed seized the mountain Govardhana in his left hand, was embraced by the milk-maids afraid, and crying out, O lotus-eyed one! save! save! and had his body covered with the stream of the flowing lava.

2. प्रचितकपटसुरारिव्रजोद्दामदन्तावलस्तोमविद्रावणे केशरीन्द्रः।

A noble lion for putting to flight the wild elephants of the deceitful giants.

3.—भ्रमरप्रकरेण यथावृतमूर्त्तिरशोकलताविलसत्कुसुमस्तवकः।

Its form is like a bunch of flowers from the Asóka tree, surrounded with a multitude of bees.

4. कंसरङ्गाद्रिगः पातु वश्चक्रपाणिर्गतिक्रीडया मत्तमातङ्गलीलाकरः।

May he who holds a discus in his hand, going to the mountain of battle against Kansa, reeling like a drunken elephant, preserve you.

5. कर्णयोरशोकपुष्पमञ्जरीवतंसको गलेऽस्ति कान्तकेशरीयमाल्यदाम।

He has the pedicles of Asóka flowers in his ears, and a bunch of Punnág† ones in his bosom.*

6. रतिस्वहस्तनिर्म्मितः कलाकुतूहलेन मारचम्पकैरनङ्गशेखरः किमु।

Was it not formed of Champaca‡ flowers in a mechanical frolic by the goddess of love, as an ornament for the head of her husband?

* Jonesia Asoca. † Rottleria tinctoria. ‡ Michelia champaca.

˘ ˘ ˘ ˘ ˘ ˘ – ˘ – – ˘ – – ˘ – – ˘ – – ˘ – – ˘ – – ˘ – – ˘ –

7. बलिदमन नृसिंह शौरे भवाम्भोधि घोरार्णसि त्वं निमज्जन्तमभ्युद्धरोपेत्य मां।

O subduer of Bali and chief of men, come and deliver me who am sinking in the dreadful sea of life.

SECTION II.

OF THE SECOND ORDER,

OR (ARDHA-SAMA)

VERSES IN WHICH EVERY TWO *PÁDAS* OR EVERY LINE IS THE SAME.

Of this description of verse there are seven genera, but no species.

1st. *Upachitra,* three anapæsts and an iambus for the first; and three dactyls and a spondee for the second part of the line.

2nd. *Ratnaṇí,* two anapæsts, an amphibrach, and spondee; then an anapæst, dactyl, cretic, and amphibrach.

3rd. *Végavatí,* a pyrrhic, two dactyls, and a spondee; then three dactyls and a spondee.

4th. *Hariṇa-pluta,* a pyrrhic, two dactyls, and a cretic; a tribrach, two dactyls, and a cretic.

5th. *Apara-vaktra,* two tribrâchs, a cretic, and iambus; a tribrach, two amphibrachs, and a cretic.

6th. *Pushpitágrá*, two tribrachs, a cretic, and a bacchic; a tribrach, two amphibrachs, a cretic, and a long syllable.

7th. *Sundarí*, two anapæsts, an amphibrach, and long syllable; an anapæst, dactyl, cretic, and iambus.

˘ ˘ – ˘ ˘ – ˘ ˘ – ˘ – | – ˘ ˘ – ˘ ˘ – ˘ ˘ – –
1. मुरवैरिवपुस्तनुतां मुदं हेमनिभांशुकचन्दनलिप्तं ।
˘ ˘ – ˘ ˘ – ˘ ˘ – ˘ – | – ˘ ˘ – ˘ ˘ – ˘ ˘ – –
गगणञ्चपलामिलितं यथा शारदवारिधरैरुपचित्रं ॥

May the body of Krishna, which is clothed in yellow, anointed with sandal water, and resembles the sky variegated with autumnal clouds attended with lightning, promote your happiness.

˘ ˘ – ˘ ˘ – ˘ – ˘ – – | ˘ ˘ – – ˘ ˘ – ˘ – ˘ – ˘
2. यमुनासुगता दिनावसाने कलसीयुग्मगणी गुरोर्गिरेति ।

A fair one with a water-pot at her side, going at the close of the day to the Yamuná, is thus accosted.

˘ ˘ – ˘ ˘ – ˘ ˘ – – | – ˘ ˘ – ˘ ˘ – ˘ ˘ – –
3. स्मरवेगवती व्रजरामा केशववंशरवैरतिमुग्धा ।

A Vraja beauty, quick of recollection, was enchanted with the sound of the flute.

˘ ˘ – ˘ ˘ – ˘ ˘ – ˘ – | ˘ ˘ ˘ – ˘ ˘ – ˘ ˘ – ˘ –
4. स्फुटफेनचया हरिणप्लुता वलिमनोज्ञतटा तरणेः सुता ।

The Yamuná abounds with froth, and its banks are rendered enchanting by the bounding deer.

˘ ˘ ˘ ˘ ˘ – ˘ – ˘ – | ˘ ˘ ˘ ˘ – ˘ ˘ – ˘ – ˘ –
5. स्फुटसुमधुरवेणुगीतिभि स्तमपरवक्रमवेत्यमाधवं ।

They approached Mádhava, intent on the songs of the melodiously sounding flute.

ᵕ ᵕ ᵕ ᵕ ᵕ ᵕ – ᵕ – ᵕ – – | ᵕ ᵕ ᵕ ᵕ – ᵕ ᵕ – ᵕ – ᵕ – –

6. स्मितरुचिरविलासपुष्पिताग्रा व्रजयुवतीव्रतती हरेर्मुदेऽभूत्।

The youth of Vraja, resembling a creeper with flowers on the top, are the delight of Hari.

ᵕ – ᵕ ᵕ – ᵕ – ᵕ – | ᵕ ᵕ – – ᵕ ᵕ – ᵕ – ᵕ –

7. यदवोचदुदीक्ष्य सुन्दरी परितः स्नेहमयेन चक्षुषा।

The beautiful one, looking around with affectionate eyes, said.

SECTION III.

OF THE THIRD ORDER,

OR (VISHAMA)

VERSES IN WHICH EVERY TWO LINES OF EVERY FOUR *PÁDAS* DIFFER.

Of this order there are three genera. The first and third have each two species; the second has none.

The first genus is the Heroic measure of the Hindus in which most of their poetical works are composed. In this it will be seen, that in certain parts every line is the same as in the Second Order; while in other parts every line differs, which causes it to come under the Third Order.

The second genus combines the peculiarities of the first and second species under the 11th genus, First Order; but admits of every variety that can be produced by interchanging the antibacchic and amphibrach at the beginning of each *páda*, for which reason it is classed under this order.

The third genus has each *páda* throughout the verse different, and therefore furnishes a perfect specimen of the Third Order.

FIRST GENUS, ANUSHTUP.

This has eight syllables for each *páda*; the fifth, sixth and seventh syllable in the first *páda*, form a bacchic; and the fifth, sixth and seventh in the second, an amphibrach; the others may be long or short.

अभिवाद्य स राजानमुवाच द्विजसत्तमः ।
स्वस्ति ते ऽस्तु महाराज धर्म्मेणाराधय प्रजाः ॥

The excellent twice-born one, bowing to the king, said, May prosperity attend thee, O monarch! Govern thy subjects with justice.

Short instead of long syllables are in a few instances used in the first *páda*, the second is invariable.

जनं जनेन जनयन् मारयन् मृत्युनान्तकं ।

Producing one person by another, and destroying death by death.

Species.

Anushtup, the first species has a molossus, cretic, and spondee in the second and fourth *pádas*.

Pathya-vaktra, the second has a molossus, anapæst, and iambus.

1. वक्त्राम्भोजं सदास्मेरं चक्षुर्नीलोत्पलं फुल्लं ।
वल्लवीनां मुराराते श्चेतो भृङ्गं जहारोच्चैः ॥

The lotus-faces of the milk-maids, always smiling, and having eyes like a full-blown blue lily, attract the mind of Mura's enemy as the flowers attract the bee.

2. रासकेलिप्रहृष्टस्य कृष्णस्यास्यमधुवासरे।
आसीद्गोपाङ्गनानां पथ्या वक्त्रमधुस्रुतिः॥

The sweet flow proceeding from the mouth of Krishna, happy and full of sport in the spring, is the health of the milk-maids.

SECOND GENUS, UPAJÁTI.

This has eleven syllables in each *páda*; the first foot in each *páda* may be an antibacchic or amphibrach; but the others must be an antibacchic, amphibrach, and spondee.

ते चापि पौरा नृपतेर्वचस्तत् श्रुत्वा तदा लाभमिवेष्टमाप्य।
नरेन्द्रमामन्त्र्य गृहाणि गत्वा देवान् समानर्चुरभिप्रहृष्टाः॥

The citizens having heard this speech of the king, and obtained their wish, bidding their sovereign adieu, and hastening home full of joy, worshipped the gods.

THIRD GENUS, UDGATÁ.

The third genus has ten syllables in each *páda* except the last, which has thirteen: for the first *páda* an anapæst, amphibrach, anapæst, and short syllable; for the second a tribrach, anapæst, amphibrach, and long syllable:—for the third a dactyl, tribrach, dactyl, and long syllable, or a dactyl, tribrach, amphibrach, and iambus; for the fourth an anapæst and amphibrach alternately, and a long syllable.

˘ ˘ - ˘ - ˘ ˘ ˘ - ˘ | ˘ ˘ ˘ ˘ ˘ - ˘ - ˘ -
विललास गोपतरुणीषु तरङ्गितनया प्रभोद्गता ।
- ˘ ˘ ˘ ˘ ˘ - ˘ ˘ - ˘ ˘ - | ˘ - ˘ ˘ ˘ - ˘ - ˘ -
कृष्णनयनचकोरयुगे दधती सुधांशुकिरणोर्म्मिविभ्रमं ॥

The resplendent Yamunâ glides briskly among the youthful milk-maids, reflecting the tremulous light of the moon's beams on the bird-like eyes of Krishna.*

OR

अथवासवस्य वचनेन | रुचिरवदनस्त्रिलोचनं ।
- ˘ ˘ ˘ ˘ ˘ ˘ - ˘ ˘ - |
क्लान्तिरहितमभिधारयितुं विधिवत्तपांसि विदधे धनञ्जयः ।

Then Dhananjaya, at the command of Indra, with a pleasing countenance performed the appointed austerities, to secure the favour of the unwearied three-eyed one.

Species.

Saurabhaka, this first species differs only in having an amphimacer, tribrach, &c. for the first part of the second line.

Salita, the second has two tribrachs and two anapæsts.

1. परिभूतफुल्लशतपत्रवन|श्रितगन्धविभ्रमा ।
- ˘ - ˘ ˘ ˘ - ˘ ˘ - |
कस्य हृन्न हरतीह हरे मुखपद्मसौरभकला तवाद्भुता ॥

O Hari! whose heart does not the astonishing sweet fragrance of thy lotus-mouth enchant? for it far excels the scent proceeding from hundreds of expanded lotuses.

2. व्रजसुन्दरी समुदयेन | मुदितमनसा प्रपीयते ।
˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ - ˘ ˘ - |
हिमकरगलितमिवामृतकं ललितंमुरारिमुखचन्द्रविच्युतं ।

The delightful ambrosia distilled from the moon-like face of Mura's enemy, is like that which falls from the moon, and is imbibed by the beautiful happy youth of Vraja.

* The bird mentioned in the text is the Greek partridge, which is fabulously reported to live on the moon's beams.

CHAPTER II.

Of the second class of Poetry measured by the time occupied in the pronunciation (Ja'ti).

Of this class there are two Orders:

Gaṇachhandas or *Gaṇa-vritta*, the first is regulated by the number of instants and the sorts of feet used in their measurement.

Mátra-chhandas, the second is regulated by the number of instants, without any particular reference to the kinds of feet by which they are measured.

SECTION I.

OF THE FIRST ORDER,

OR (GAṆA-CHHANDAS),

VERSES REGULATED BY FEET AND QUANTITY.

This Order includes one genus *A'ryá* and nine species.

The Genus* has thirty instants for the first line, and twenty-seven for the second.

Each line contains seven and a half feet, and each foot (the 6th of the 2nd line excepted) contains four

* It is generally, though not specifically, of the same nature as elegiac verse in Greek and Latin.

instants; consequently only such feet can be used as contain this number of instants, and of this kind are the spondee, the amphibrach, the anapæst, the dactyl, and the proceleusmatic.

The half foot must be a long syllable.

The sixth foot of the first line must be an amphibrach or proceleusmatic; the sixth foot of the second line must be a short syllable; and the first, third, fifth, and seventh feet must not be amphibrachs.

When the sixth foot of the first line is a proceleusmatic, the pause must be after the first syllable of it; and when the fifth foot of the second line is a proceleusmatic, the pause must be before the first syllable.

GENUS, A'RYA'.

– – | ◡ ◡ ◡ | – – | – ◡ ◡ | ◡ ◡ – | ◡ – ◡ | – ◡ ◡ | –
कृष्णः शिशुः सुतो मे वल्लवकुलटाभिराहृतो न गृहे ।
◡ ◡ ◡ ◡ | ◡ – ◡ | – ◡ ◡ ◡ | ◡ – ◡ | – – | ◡ | – – | –
क्षणमपि वसत्यसाविति जगाद गोष्ठां यशोदार्य्या ॥

Krishna this boy of mine, being called by the milk-maids, will not remain at home a single moment: thus said his venerable mother.

OR

– – | ◡ – ◡ | – – | – – | ◡ ◡ – | ◡ ◡ ◡ ◡ | ◡ ◡ – | –
वृन्दावने स लीलं कल्पद्रुमकाण्डनिहिततनुयष्टिः ।
– ◡ ◡ | – ◡ ◡ | – – | – – | ◡ ◡ | ◡ | ◡ | ◡ – – | –
स्मेरमुखार्पितवेणुः कृष्णो यदि मनसि कः स्वर्गः ॥

If Krishna reclining negligently against a celestial tree in the Vrinda wood, and playing his flute with a smiling face, remains in the mind, then what is heaven?

First Species.

Pathyá, the first species requires the pause to be at the close of the 3rd foot, and differs from the genus only in this particular.

⏑ ⏑ ⏑ ⏑ | – ⏑ ⏑ | – – | – ⏑ ⏑| – – | ⏑ – ⏑ | – – | –
जयजयनाथ मुरारे केशवकंसान्त माधवानन्त ।
⏑ ⏑ ⏑ ⏑ | – ⏑ ⏑ | ⏑ ⏑ – | – – | ⏑ ⏑ –|⏑| – – | –
कुरु करुणामिति विनतिः पथ्या भवरोगदुस्थानां ॥

O victorious Lord, enemy of Mura, destroyer of Kansa, beautiful-haired, eternal Mádhava! pity me! this intreaty is the health of those who are sick of the world.

Second Species.

Vipulá admits the pause before or after, but not at the close of the 3rd foot, and hence has three varieties, *ádi-vipulá*, *antya-vipulá*, and *ubhaya-vipulá*.

– – | ⏑ ⏑ – | – –| ⏑ ⏑ –| – –| ⏑ ⏑ ⏑ ⏑| – – | –
पुंसां कलिकालव्यालहतानां नास्त्युपहतिरल्पापि ।
– ⏑ ⏑|⏑ – ⏑| – –|– –| – – | ⏑| – ⏑ ⏑| – –
वीर्य्यविपुला मुखे चेत् स्याद्गोविन्दाख्यमन्त्रकला ॥

If the all-prevailing charm of Hari's name remains in the mouth, there is no fear to those who have been bitten by the serpent of the iron age.

Third Species.

Chapalá, in addition to the regular rules for the genus, requires the second and fourth feet of each line to be amphibrachs.

⏑ ⏑ – | ⏑ – ⏑ | – – | ⏑ – ⏑ | – – | ⏑ – ⏑ | – – | – –
चपला न चेत् कदाचिन्नृणां भवेद्भक्ति भावना कृष्णे ।
– – | ⏑ – ⏑ | – – | ⏑ – ⏑ | – – | – – | ⏑ | –
धर्म्मार्थकाममोक्षास्तदा करस्था न सन्देहः * ॥

When the nature of men's faith in Krishna is not wavering, they are possessed of virtue, wealth, the fulfilment of their desires, and liberation: of this there is no doubt.

Fourth Species.

Mukha-chapalá requires only the second and fourth feet of the first line to be amphibrachs.

– ⏑ ⏑ | ⏑ – ⏑ | – – | ⏑ – ⏑ | – – | ⏑ – ⏑ | – – | –
नन्दसुतवञ्चकस्त्वं दृढं न ते प्रेम गच्छ तत्रैव ।
– ⏑ ⏑ | ⏑ ⏑ – | – – | – ⏑ ⏑ | – – | ⏑ | ⏑ ⏑ ⏑ ⏑ | –
यत्र भवति ते रागः कापि जगादेति मुखचपला ॥

O son of Nanda, you are a deceiver, your love is not fixed, go where your passion leads you: thus said one of the fickle maids.

Fifth Species.

Jaghana-chapalá requires only the second and fourth feet of second line to be amphibrachs.

– – | – – | ⏑ ⏑ – | – ⏑ ⏑ | – ⏑ ⏑ | ⏑ – ⏑ | ⏑ – | –
कृष्णः शृङ्गारपटुर्यौवमदेन चपलः सललिताङ्गः ।
– – | ⏑ – ⏑ | – – | ⏑ – ⏑ | – ⏑ ⏑ | ⏑ | ⏑ ⏑ – | –
आसीद्व्रजाङ्गनानां मनोहरो जघनचपलानां ॥

Krishna amorous, full of youthful spirit, and beautiful, is the delight of the brisk Vraja maids.

* Some describe this as having also a spondee or an anapæst for the first foot, and a spondee or dactyl for the third.

Sixth Species.

Gíti requires the second line to be the same as the first, each containing thirty instants.

- ᴗ ᴗ | - ᴗ ᴗ | - - | ᴗ - ᴗ | - ᴗ ᴗ | ᴗ - ᴗ | - ᴗ ᴗ | -
केशववंशजगीति र्लोकमनोहरिणहारिणी जयति ।
- - | - - | - - | ᴗ - ᴗ | - - | ᴗ - ᴗ | - - | -
गोपीमानग्रन्थे र्विमोचनी दिव्यगायनाश्चर्य्या ॥

The song of Krishna's flute prevails, being astonishingly melodious, leading captive the deer-like minds of the people, and subduing the pride of the milk-maids.

Seventh Species.

Upagíti has the first line the same as the second, each containing twenty-seven instants.

ᴗ ᴗ - | ᴗ - ᴗ | - - | - - | - - | ᴗ | - - | -
नवगोपसुन्दरीणां रासोल्लासे मुरारातिं ।
- - | ᴗ ᴗ ᴗ ᴗ | - - | - ᴗ ᴗ | - - | ᴗ | - - | -
अस्मारयदुपगीतिः स्वर्गकुरङ्गीदृशां गीतीः ॥

The song of the young beautiful milk-maids amidst the joy of the festival, made Mura's enemy think it was the songs of the celestial nymphs.

Eighth Species.

Udgíti is simply the genus inverted: the first line being put last, and the last first.

- - | ᴗ - ᴗ | - ᴗ ᴗ | - - | - - | ᴗ | - - | -
नारायणस्य सन्ततमुद्गीतिः संस्मृतिर्भक्त्या ।
- - | - - | - - | - ᴗ ᴗ | - - | ᴗ - ᴗ | - ᴗ ᴗ | -
अर्चायामासक्ति दुस्तरसंसारसागरे तरणिः ॥

Praising Náráyaṇa, constantly recollecting him by faith, and adoring his image, are the boat for the almost impassable sea of life.

Ninth Species.

A'ryágíti has thirty-two instants, and eight feet in each line; it is the same as the 6th species, with the addition of a long syllable.

– –|– ⏑ ⏑|⏑ ⏑ –|⏑ – ⏑|– –|⏑ – ⏑|– ⏑ ⏑|– –
हर्षाश्रुस्तिमितदृशः प्रमोदरोमाञ्चकञ्चुकाञ्चितदेहाः ।
– –|– –|– –|– –|– –|⏑ – ⏑|⏑ ⏑ –|– –
आर्य्यागीतिं भक्त्या गायन्ति श्रीपतेश्चरितसम्बन्धां ॥

The fair ones, having their eyes filled with tears of joy, and their bodies encompassed with sensations of pleasure as with a garment, sing by faith praises relating to the husband of Shrí.

SECTION II.

OF THE SECOND ORDER,

OR

MA'TRA'-CHHANDAS,

VERSES REGULATED PRINCIPALLY BY QUANTITY.

Under this order are enumerated four genera, but the last one belongs rather to Prácrit than to Sanscrit Poetry.

FIRST GENUS, VAITA'LI'YA.

This has fourteen instants in the first part of each line, and sixteen in the second. Each half line must close with an amphimacer and iambus.

– ⏑ – ⏑ –| – ⏑ – ⏑ –
मुग्धेन मदेनचर्च्चितं तव यन्निन्दति राधिके कुचं ।
– ⏑ – ⏑ –| – ⏑ – ⏑ –
मुदमातनुते ऽत्र पार्किमं तद्वैतालीयं फलं हरेः ॥

O Rádhá! thou being perfumed with saffron and musk outviest the ripe Túla fruit here, and promotest the joy of Hari.*

Fourteen or sixteen instants may be used in both parts of the line, sometimes also a dactyl and spondee are used at the close of each part, and some enumerate different species according as the 1st and 2nd, 3rd and 4th instants remain separate, or are combined in a long syllable.

SECOND GENUS, AUPACHCHHANDASAKA.

This has sixteen instants in the first of each line, and eighteen in the second. Each half line must close with an amphimacer and bacchic.

आतन्वानः सुरारिकान्ता स्वौपच्छन्दसकं हृदो विनोदं ।
कंसं यो निर्जघान देवो बन्दे तं जगतां स्थितिं दधानं ॥

I salute that god, who made the heart-cheering necklaces of the female demons tremble, who destroyed Kansa, and who supports the world.

This genus is the same as the preceding, with the addition of one long syllable to each half line; but is a more favourite metre with the Poets.

THIRD GENUS, KUNJHATIKA.

The third genus has sixteen instants in each part of the line. The ninth and last instants in each part must be included in a long syllable. The ninth instant is often a short syllable.

* Borassus flabelliformis.

तरलवतंसाश्लेषस्कन्धस्खलतरकुण्भटिकाकटिबन्धः ।
मौलिचपलशिखिचन्द्रकवृन्दः कालियशिरसि ननर्त्त मुकुन्दः ॥

Mukunda, with his ear-rings reaching to his shoulders, the bells round his waist tinkling by his brisk motion, anda waving peacock's tail in his hair, danced on the head of the black serpent.

OR

नलिनीदलगतजलवत्तरलं तद्वत् जीवनमतिशयचपलं ।
क्षणमपि सज्जनसंगतिरेका भवति भवार्णवतरणे नौका ॥

Life is exceedinyly unstable, like water rolling on the leaf of a lotus; but union with the good though for an instant is the boat for crossing the sea of life.

Different species have been enumerated from the circumstance of the 5th, 8th, or 12th instant forming a syllable of itself, or being united with another instant to form a syllable; but from what has been said, it is evident, that all the instants depend entirely on the pleasure of the Poet, except the last two, which must form a long syllable.

FOURTH GENUS, DO'HAḌI.

This genus has thirteen instants for the first part of each line, and eleven for the second. Each part must close with a short syllable

वाई दोहडिपटन सुणि हसितु काह्नगोपाल ।
विन्दवणघणकुञ्जरघरं चलितु कमलं रसाल ॥

The playful cowherd Krishna has wandered into the most retired part of the Vrinda wood: hearing this in this metre, his mother laughed.

This genus has many species; but as it does not properly belong to Sanscrit Poetry, we forbear to enlarge.

In addition to the two classes called *Vritta* and *Játi*, there is a third class of Sanscrit poetry called *Yamaka*. To the metres of the preceding classes this adds certain alterations. It has three orders called Literal, Syllabic and Figurative, and under each many genera and species. Those desirous of seeing the whole of these are referred to the author's NALÓDAYA.

As an exercise in scanning, let the Class, Order, Genus, and Species of the following verses be defined. The metres in which they are composed, are some of those most frequently employed by Indian Poets.

यदिदं दृश्यते किञ्चित् भूतं स्थावरजङ्गमं ।
पुनः संक्षिप्यते सर्व्वं जगत्प्राप्ते युगक्षये ॥

Mahábhárata.

उषसि स गजयूथकर्णतालैः पटुपटहध्वनिभिर्विनीतनिद्रः ।
अरमत मधुराणि तत्र शृण्वन् विहगविकूजितवन्दिमङ्गलानि ॥

Raghuvansa.

दिनयामिन्यौ सायं प्रातः शिशिरवसन्तौ पुनरायातौ ।
कालः क्रीडति गच्छत्यायुस्तदपि न मुञ्चत्याशावायुः ॥

Mahámudgara.

तत्र पदे व्यालीनामथ विभ्रान्तं वने च देव्यालीनां ।
तरुवृन्दे व्यालीनां ततिन्दधाने तथास्पदे व्यालीनां ॥

Nalódaya.

निशम्य तल्लक्ष्मणमातृवाक्यं रामस्य मातुर्नरदेवपत्न्याः ।
सद्यः शरीरे विननाश शोकः शरद्गतो मेघ इवाल्पतोयः ॥

Rámáyana

अनन्यभावामनुरक्तचेतसं त्वया वियुक्तां मरणायनिश्चितां।
नयस्व मां साधु कुरुष्व याचनां न ते मयातो गुरुता भविष्यति ॥

Rámáyana.

संमोहयन्ति मदयन्ति विडम्बयन्ति निर्भर्त्सयन्ति रमयन्ति विषादयन्ति ।
एताः प्रविश्य सदयं हृदयं नराणां किन्नाम वामनयना न समाचरन्ति॥

Bhartrihari.

तां जानीयाः परिमितकथां जीवितं मे द्वितीयं—
दूरीभूते मयि सहचरे चक्रवाकीमिवैकां ।
गाढोत्कण्ठां गुरुषु दिवसेष्वेषु गच्छत्सु बालां—
जातां मन्ये शिशिरमथितां पद्मिनीं वान्यरूपां ॥

Méghadutu.

उत्खातं निधिशङ्कया क्षितितलं ध्मातागिरेर्धातवो—
निस्तीर्णः सरिताम्पति र्नृपतयो यत्नेन सन्तोषिताः ।
मन्त्राराधनतत्परेण मनसा नीताः श्मशाने निशाः—
प्राप्तः काणवराटकोपि न मया तृष्णे ऽधुना मुञ्च मां ॥

Bhartrihari.

आयुः कल्लोललोलं कतिपयदिवसस्थायिनी यौवनश्री—
रर्थाः सङ्कल्पकल्पा घनसमयतडिद्विभ्रमा भोगपूगाः ।
कण्ठाश्लेषोपगूढं तदपि च नचिरं यत्प्रियाभिः प्रणीतं—
ब्रह्मण्यासक्तचित्ता भवत भवभयाम्भोधिपारं तरीतं ॥

Bhartrihari.

CHAPTER III.

Of the different kinds of Prose Composition.

In consequence of the union of one word with another by the rules of Orthography, and of a number of words together by the rules for the formation of Compound words, even Prose *(Gadya)* in Sanscrit is considered by the learned as a kind of Poetry *(Padya)*, and is divided into three sorts; which, in regard to Native taste, may be denominated, the Common, the Elegant and the Refined.

By a person who regards the rules laid down for English composition as correct, the first would be denominated Elegant, the second Verbose, and the third Bombastic. So great is the difference between the taste of Europeans and Asiatics on the subject of Composition.

1st.—THE COMMON STYLE, *CHURṆAKA.*

Of this there are two species:

1st. *Muktaka*, that in which no compound nouns or adjectives are admitted; as,

तं तथा वादिनं विलपन्तं दीनं निश्वसन्तं नागं यथा मुह्यमानं मुहुर्मुहुः राजानं धीमान् वाक्यमब्रवीत् ।

The wise one addressed the unhappy king who was talking thus, bewailing his calamities, breathing like a serpent, and frequently fainting.

2nd. *Kalaka* containing a mixture of simple words with short compounds.

स हि त्रयाणामेव जगतां गतिः परमपुरुषः पुरुषोत्तमो दृप्तदानवभरेण भङ्गुराङ्गीमवनिमवलोक्य करुणार्द्रहृदयस्तस्या भारमवतारयितुं रामकृष्णस्वरूपेणांशतो यदुवंशे ऽवततार यस्तु प्रसङ्गेनापि स्मृतो ऽभ्यर्चितो वा गृहीतनाम्नां पुंसां संसारसागरपारमवलोकयति ।

He is indeed the refuge of the three worlds, supreme and most excellent, who seeing the earth oppressed by the proud giants, and being of a compassionate heart, to save it from its oppression, became incarnate in the family of Yadu, taking the forms of Ráma and Krishna: and who, being recollected with respect or worshipped, sees them safe over the sea of life who pronounce his name.

Of the 1st kind there are no entire works : it is often used in explaining passages and in familiar dialogues, and is generally supposed once to have been the colloquial medium of the language.

2nd.—THE ELEGANT STYLE, VRITTA-GANDHI.

This is a medium between the first and the last, being neither so simple as the former, nor so abstruse as the latter :—it is a sort of poetical prose.

जयजयजनार्द्दन सुकृतिजनमनस्तडागविकस्वरचरणपद्म पद्मनयन पद्मापद्मिनीविनोदराजहंस भासुरयशःपटलपरिपूरितभुवनत्रयकुहर हरकमलासनादिवृन्दारकवृन्दवन्दनीय पादारविन्दद्वन्द्व विनिर्मुक्तयोगीन्द्रहृदयमन्दिराविष्कृतनिरञ्जन ज्योतिःस्वरूप निरूपमरूप विरूप सुरूप विश्वरूप अनाथनाथ जगन्नाथ मामनवधिभवदुःखव्याकुलं रक्ष रक्ष ।

O victorious Vishnu, whose foot is the expanded lotus in the pond of virtuous minds; thou lotus-eyed one! who playest about Lakshmí like a

gander about the lotuses; whose glorious fame fills the expanse of the three worlds; whose lotus-feet are adored by Shiva, Brahma, and all the gods; who art the pure light shining in the temple of that heart which has its passions subdued by abstraction, who art of incomparable form, having no form, having an excellent form, having all forms; the friend of the friendless, and the lord of the world: save, save me, continually distracted with the misery of life!

3rd.—THE REFINED STYLE.

This *(Utkalika-práya)* is a very lofty style, and abounds with compounds, remarkably long, and sometimes exceedingly abstruse.

प्रणिपातप्रवणप्रधानाशेषसुरासुरादिवृन्दसौन्दर्य्यप्रकटकिरीटकोटिनिर्विष्टस्पष्टमणिमयूखच्छटाच्छुरितचरणनखरचन्द्र विक्रमोद्दामवामपादाङ्गुष्ठनखरशिखरखण्डितब्रह्माण्डभाण्डविवरनिःसरच्छरदमृतकरप्रकरभासुरसुरवाहिनीप्रवाहपवित्रीकृतपिष्टपत्रितयकैटभारे क्रूरतरसंसारापारसागरनाना प्रकारावर्त्तविवर्त्तमानविग्रहं मामनुगृह्हाण ।

O Náráyana! (lit. O enemy of Kaiṭabha,) who art the purifier of the three worlds by the stream of Gangá, which is bright as the rays of the autumnal moon, proceeding through the hole of that concave vessel which was broken by the top of the nail on the great toe of thy energetic left foot, the moon-like toe nails of which are made resplendent by the intense brightness of the pearls placed on the top of the magnificent turbans of all the chief divinities making their suppliant prostrations, do thou pity me, who am tossed about amidst the various whirlpools of the tremendous and shoreless ocean of human life.



AN APPENDIX,

CONTAINING

A LIST OF THE TECHNICAL TERMS USED BY SANSCRIT GRAMMARIANS.

व्याकरण Grammar.

ORTHOGRAPHICAL TERMS.

अक्षर a letter.
स्वर a vowel.
ह्रस्व short.
दीर्घ long.
प्लुत grave.
समान similar.
असमान dissimilar.
अनुस्वार the letter (˙).
विसर्ग the letter (:).

Vowels as well as consonants are divided by the Natives into different sorts; as, Guttural अ, आ, ए; Palatines इ, ई, ए, ऐ; Linguals ऋ, ॠ; Dentals ऌ, ॡ; Labials उ, ऊ, ओ, औ.

When the vowels are simply enumerated, त् or कार is used with the letter before it; as, अत् or अकार the vowel अ, &c.

व्यञ्जन, a consonant.

कण्ठ्य a guttural.

तालव्य palatine.

मूर्द्धन्य lingual.

दन्त्य dental.

ओष्ठ्य labial.

सानुनासिक nasal.

अल्पप्राण unaspirated.

महाप्राण aspirated.*

वर्गीय classified.

अवर्गीय miscellaneous.

क-वर्ग the क class: so च-वर्ग, ट-वर्ग, &c.

ऊष्म the letters श, ष, स, ह,

विराम the mark (्)

संयोग the union of two or more letters.

युक्त अक्षर a compound consonant.

उच्चारण pronunciation.

जिह्वामूलीय pronounced from the root of the tongue.

उपध्मानीय pronounced from the palate.

समाहार the artificial arrangement of the alphabet.

The alphabet is thus arranged by the Natives:

अ इ उ ऋ ऌ क् ए ओ ङ् ऐ औ च्

ह य व र ल ञ ण न ङ म

झ ढ ध घ भ ज ड द ग ब.

ख फ छ ठ थ च ट त क प

श ष स

सन्धि permutation by the union of two letters.

अच् सन्धि permutation of the vowels.

* Some Western writers have adopted the Greek aspirate to represent in Roman characters the aspirated consonants; as, ख *'ka* instead of *kha*.

हस् सन्धि* permutation of the consonants.

विसन्धि permutation of (ं) and (:)

गुण the particular change of the vowels इक्.

वृद्धि the particular change of the vowels अच्.

इत् *The Rejection of Letters.*†

इ is rejected, to shew that the word must end in a consonant; as नर + सि = नरस् or नरः.

उ is rejected, to shew that the vowel must be long, नुम् inserted, and the feminine formed by ङीप्; as, विद् + वसु = Nom. विद्वान्; Obj. विद्वांसं, fem. विदुषी.

ऋ is rejected, to shew that नुम् must be inserted, and the fem. formed by ङीप्; as, पच् + शतृ = Nom. पचन् fem. पचन्ती.

क् is rejected, to shew that the vowel does not admit *gun*; as, भू + यक् = भूय.

ख is rejected, to shew that a nasal is inserted; as, भय + कृख = भयङ्कर.

घ is rejected, to shew that च ज become क ग; as, पच् + घञ = पाक.

ङ is rejected, to shew that the vowel of a root does not admit *gun*. When another letter precedes the ङ, it supplies the place of the last letter in the word to which it is affixed; as, पुष + ङ,दि, अम् = अपुषत् खन्स् + ड्ङ = खद्.

च is rejected, to shew that the word is indeclinable; as, याच् + क्त्वाच् = याचित्वा.

ञ is rejected, to shew that the vowel requires *vriddhi*: as, त्यज् + घञ = त्याग.

ट् or ष् is rejected, to shew that the fem. gender is formed by ङीप्; as, भूष् + अनट् = भूषणी; विष्णु + अण = वैष्णवी.

ड is rejected, to shew that the vowel of the word, and whatever follows it, is dropped, and that the letters affixed to the ड occupy its place; as, उशनस् + डस् = उशनस.

* Some say हलसन्धि.

† These rules properly belong to Etymology, but may serve very well as an introduction to it.

ण is rejected, to shew that the vowel of the root requires *vriddhí*, and that the affix united with it must occupy the place of the last vowel of the word; as in the perf. नद् + णप् = ननाद; भवत् + णुन् औ = भवन्तौ.

न is rejected, to shew that the affix with which it is joined must follow the last letter of the word; as, ज्ञान + निन् = ज्ञानिन्.

प is rejected from the affixes of verbs, to shew that the vowel of the root requires *gun*. In participles it shews, that न must be inserted when the root ends with a short vowel; in nouns it points out the fem. gender. As इ + तिप् = एति; कृ + क्यप् = कृत्य; मृग + ङीप् = मृगी.

म is rejected, to show that the increment united with it must be prefixed to the syllable or word; as, नाम + णुम् = नाम; च्युत् + ङ, द्वि, अम = अचुतत्.

श is rejected, to distinguish the present tense of verbs and their formatives, and the Obj. case plural of nouns; as, भू + शप् तिप् = भवति.

लुक् *concealment*, is used to point out deviations from a general rule; as, वारि; Obj. वारि and not वारिं; सः, सा, तद् and not सद्.

लुप् *obliteration*, shews, that when a letter is dropped, no change afterwards takes place; as, सः + एषः = सएषः.

लोप् *an expunging*, points out that although an affix has been rejected, the word must be changed as though it had not been rejected; as, गिरि + सि = गिरे.

ETYMOLOGICAL TERMS.

शब्द a word.

द्विरुक्त a double word, as दीधी.

विभक्ति क्ति an inflection.

दान्त the final of an inflected word.

झि the first consonant of an inflection or (्).

टि the final vowel, or final consonant with the vowel.

फ a consonant or (्).

उङ् or उपान्त the penultimate.

प्रत्यय an affix.*

नुन् the insertion of न.

संज्ञा a name, a noun.

लिङ्ग a noun in its uninflected state.

पद a noun in its inflected state.

पुंलिङ्ग † the masculine gender.

स्त्रीलिङ्ग the feminine gender.

क्लीव or नपुंसकलिङ्ग the neuter gender.

एकवचन the singular number.

द्विवचन the dual.

बहुवचन the plural.

The cases when simply enumerated are called:

प्रथम the first.
द्वितीय the second.
तृतीय the third.
चतुर्थ the fourth.
पञ्चम the fifth.
षष्ठ the sixth.
सप्तम the seventh.

When considered in relation to verbs they are called:

कर्त्ता the nominative.
कर्म्म the objective.
करण the instrumental.
सम्प्रदान the dative.
अपादान the ablative.
सम्बन्ध the possessive.
अधिकरण the locative.
सम्बोधन the vocative.

* There are three kinds of affixes, कृत्प्रत्यय affixes for words formed from verbs; तद्धितप्रत्यय affixes for other derivatives; समासप्रत्यय affixes for compound words.

† From पुमस् and लिङ्ग. पुमस् becomes पुं in composition, but retains the स् if ख—प followed by य—म succeeds; as पुंस्कोकिल, *a male cuckoo*

The Natives do not account the vocative a distinct case, but only a certain modification of the nominative.

A Scheme of Terminations for Nouns, Adjectives, and Pronouns.

	Sing.	Dual.	Plural.
Nom.	सि	औ	जस्
Obj.	अम्	औ	शस्
Inst.	टा	भ्याम्	भिस्
Dat.	ङे	भ्याम्	भ्यस्
Abl.	ङसि	भ्याम्	भ्यस्
Poss.	ङस्	ओस	आम्
Loc.	ङि	ओस्	सुप्

The इ of सि and ङसि, also the ज, श, ट, ङ, and प of the above terminations, are rejected : the ज, श, ट, and प are rejected, merely to distinguish the particular cases from which they are rejected.

The final म् becomes (ं) and the final स् becomes (:).

The terminations सि, औ, जस्, अम्, औ, and the शि substituted for शस् in neuter nouns, are called घि ; by some सुट.

The terminations शस्, टा, ङे, ङसि, ङस् , ङि, ओस्, and आम्, and the feminine affix ईप्, are called पि.

In the above scheme several alterations are adopted to make it applicable to the different declensions, and

to account for some irregularities. As for instance, in the first Declension, for टा, इन, is substituted; for ङे, अय; for ङसि, आत्; for ङस्, स्य; for ओस्, येास्; for भिस्, ऐस्.

नदी or दी means feminines ending with ई and ऊ; also feminines in इ and उ in the last four cases singular.

गुणवाचक an adjective.

सर्व्वनाम a pronoun.

सर्व्वादि or खि words inflected like सर्व्व.

धातु a root.

प्रकृति a root in its primitive state.

क्रिया a verb, whether common, active, or deponent.

प्रेरण a causal verb.

सनन्त an optative verb.

यङन्त a frequentative deponent verb.

यङ्लुगन्त a frequentative active verb.

णिधु a nominal verb.

आगम the insertion or prefixing of a letter.

आदेश the substitution of one letter for another.

खि reduplication.

जि or सम्प्रसारण the changing of य व र ल to इ उ ऋ ऌ.

The names of the Conjugations are taken from the first example under each, as भ्वादि, from भू—*be*, (the example of the first conjugation,) and आदि.

अदादि the second conjugation.

ह्वादि or जुहोत्यादि the third conjugation.

दिवादि the fourth conjugation.

स्वादि the fifth.

तुदादि the sixth.

रुधादि the seventh.

तनादि the eighth.

क्र्यादि the ninth.

चुरादि the tenth.

According to the plan of this work the first four Conjugations should be called, याचादि, द्विषादि, भ्वादि, and श्रपादि.

परस्मै पद*, पवत् or प the active voice.

आत्मनेपद,† मवत् or म the middle voice.

कर्म्मणि वाच्य, or ढभाव the passive voice ; in opposition to which the active is sometimes called कर्त्तृवाच्य. When the passive is used in a reflective sense, it is called कर्म्मणि कर्त्तृवाच्य or ढघवाच्य ; when it is used impersonally, it is called भाववाच्य.

The Tenses, &c. when simply enumerated are called,

की or लट् the present.
खी or लोट् the potential.
गी or लङ् the imperative.
घी or विधिलिङ् the imperf.
टी or आशीर्लिङ् the indef.

ठी or लिट the perfect.
डी or लुट् the 1st future.
ढी or लृट् the precative.
ती or लृङ् the 2nd future.
थी or लुङ् the subjunctive.

* That is, literally, *for another*, the action terminating on another.

† That is *for self*, the act terminating on self or on the agent.

The Tenses, when denominated by the time they express, are called :—

वर्त्तमान the present.	अनद्यतनभूत the indefinite.
अद्यतनभूत the imperfect.	भविष्यत् the future.
परोक्षभूत the perfect.	

There are no terms by which moods are distinguished from tenses.

The numbers are the same as in Nouns.

अस्मद्वाच्य the first person.

युष्मद्वाच्य the second person.

नामवाच्य the third person.

The following is a scheme of the terminations for Verbs.

ACTIVE VOICE.

PRESENT.

	Singular.	Dual.	Plural.
3.	तिप्	तस्	अन्ति
2.	सिप्	थस्	थ
1.	मिप्	वस्	मस्

POTENTIAL.

	Singular.	Dual.	Plural.
3.	यात्	याताम्	युस्
2.	यास्	यातम्	यात
1.	याम्	याव	याम

IMPERATIVE.

	Singular.	Dual.	Plural.
3.	तुप्	ताम्	अन्तु
2.	हि	तम्	त
1.	आनिप्	आवप्	आमप्

IMPERFECT.

	Singular.	Dual.	Plural.
3.	दिप्	ताम्	अन्
2.	सिप्	तम्	त
1.	अमप्	व	म

These are the present and its formatives; they are placed together by the Natives, because the latter three are derived from the first.

INDEFINITE.

	Singular.	Dual.	Plural.
3.	दि	ताम्	अन्
2.	सि	तम्	त
1.	अम्	व	म

OR

	Singular.	Dual.	Plural.
3.	सीत	स्तां	सुस्
2.	सीस्	स्तं	स्त
1.	सम्	स्व	स्म

PERFECT.

	Singular.	Dual.	Plural.
3.	णप्	अतुस्	उस्
2.	थप्	अथुस्	अ
1	णप्	व	म

FIRST FUTURE.

	Singular.	Dual.	Plural.
3.	ता	तारौ	तारस्
2.	तासि	तास्थस्	तास्थ
1,	तास्मि	तास्वस्	तास्मस्

PRECATIVE.

	Singular.	Dual.	Plural.
3.	यात्	यास्ताम्	यासुस्
2.	यास्	यास्तम्	यास्त
1.	यासम्	यास्व	यास्म

SECOND FUTURE.

	Singular.	Dual.	Plural.
3.	स्यति	स्यतस्	स्यन्ति
2.	स्यसि	स्यथस्	स्यथ
1.	स्यामि.	स्यावस्	स्यामस्

SUBJUNCTIVE.

	Singular.	Dual.	Plural.
3.	स्यत्	स्यताम्	स्यन्
2.	स्यस्	स्यतम्	स्यत
1.	स्यम्	स्याव	स्याम

The above is the order in which the moods and tenses are arranged by Native Grammaarins.

MIDDLE and PASSIVE VOICE.

PRESENT.

	Singular.	Dual.	Plural.
3.	ते	आते	अन्ते
2.	से	आथे	ध्वे
1.	ए	वहे	महे

POTENTIAL.

	Singular.	Dual.	Plural.
3.	ईत	ईयाताम्	ईरन्
2.	ईथास्	ईयाथाम्	ईध्वम्
1.	ईय	ईवहि	ईमहि

IMPERATIVE.

	Singular.	Dual.	Plural.
3.	ताम्	आताम्	अन्ताम्
2.	स्व	आथाम्	ध्वम्
1.	ऐप्	आवहैप्	आमहैप्

IMPERFECT.

	Singular.	Dual.	Plural.
3.	त	आताम्	अन्त
2.	थास्	आथाम्	ध्वम
1.	इ	वहि	महि

INDEFINITE.

	Singular.	Dual.	Plural.
3.	तन्	आताम्	अन्त
2.	थास्	आथाम्	ध्वम्
1.	इ	वहि	महि

OR

	Singular.	Dual.	Plural.
3.	स्त	सातां	सत
2.	स्थास्	साथां	ध्वं
1.	सि	स्वहि	स्महि

PERFECT.

	Singular.	Dual.	Plural.
3.	ए	आते	इरे
2.	से	आथे	ध्वे
1.	ए	वहे	महे

FIRST FUTURE.

	Singular.	Dual.	Plural.
3.	ता	तारौ	तारस्
2.	तासे	तासाथे	ताध्वे
1.	ताहे	तास्वहे	तास्महे

PRECATIVE.

	Singular.	Dual.	Plural.
3.	सीष्ट	सीयास्ताम्	सीरन्
2.	सीष्ठास्	सीयास्थाम्	सीध्वम्
1.	सीय	सीवहि	सीमहि

SECOND FUTURE.

	Singular.	Dual.	Plural.
3.	स्यते	स्येते	स्यन्ते
2.	स्यसे	स्येथे	स्यध्वे
1.	स्ये	स्यावहे	स्यामहे

SUBJUNCTIVE.

	Singular.	Dual.	Plural.
3.	स्यत	स्येताम्	स्यन्त
2.	स्यथास्	स्येथाम्	स्यध्वम्
1.	स्ये	स्यावहि	स्यामहि

In the preceding scheme, the इ's of तिप्, सिप्, ति, सि, and all the प्'s, are rejected.

As in the nouns, म् and स् become (ं) and (:).

A little alteration must be made in the scheme, to render it applicable to all the Conjugations.

The terminations of the first five tenses, and every affix which rejects श, are called ट in the Mugdhabodh. Those of the first four tenses are called सार्व्वधातुक by Pánini.

The terminations of the first five tenses which do not reject प्, and such affixes as reject ङ, are called ङित्; but those of the sixth tense which do not reject प्, the precative tense of the active voice, and such affixes as reject क, are called कित्.

The infinitive mood and participles have no distinct names, but are denominated from the affixes by which they are formed. They are not considered by the Natives as belonging to the conjugation of a verb.

चतुम् infinitive mood.

शतृ the present active participle.

शान the present, middle, or passive.

क्वसु the perfect active.

कान the perfect middle.

स्यतृ the 2nd future active.

स्यमान the 2nd fut. middle.

ल्य or कृत्य the 1st future passive and those formed by केलिम.

क्तवतु and क्ताच् the indefinite, active or middle.

क्त the indefinite passive.

The च of चतुम्, the श and ऋ of शतृ, the श of शान, the क and उ of क्वसु, the क of कान, the ऋ of स्यतृ, the क of केलिम, the क and उ of क्तवतु, the क and च of क्ताच्, and the क of क्त, are rejected.

अव्यय or व्य indeclinable words.*

उपसर्ग an inseparable preposition.

कृदन्त words derived from verbs.

* Under this term are included Adverbs, Separable Prepositions, Conjunctions, and Interjections.

तद्धित words derived from other words.

द्रव्यवाचक a common substantive.

नामवाचक a proper name.

अपत्यवाचक patronymics.

जातिवाचक gentiles.

संघवाचक collectives.

भाववाचक abstracts.

क्रियावाचक verbals.

कर्त्तृवाचक denominatives.

Several other kinds might be enumerated; as,

प्राणिवाचक names of animate beings.

अप्राणिवाचक names of inanimate beings.

कर्म्मवाचक passive nouns, as कार्य्य *a work.*

करणवाचक instrumental nouns, as वक्त्र *the mouth.*

सम्प्रदानवाचक recipient nouns, as दास *a servant.*

अपादानवाचक communicative nouns, as उपाध्याय *a teacher.*

अधिकरणवाचक possessive nouns, as प्रासाद *a temple.*

स्वाङ्गवाचक members of the body, as कर्ण *the ear.*

The adjectives formed from verbs are denominated कर्त्तृवाचक; as, कृत *doing.*

Of the others there are various sorts; as,

रक्तार्थ those relating to colour, as नील *blue.*

चातुरर्थिक those relating to place or circumstance, as सामुद्र *near the sea.*

ग्रैषिक those relating to the seasons, as हैमन or हैमन्त *belonging to the winter;* and

तत्रजात relating to what a thing is produced from, as सैन्धव *produced from the sea.*

Many derivative words formed in the same manner, are arranged together by Native Grammarians, and denominated from the first word in the list.

समास a compound word.*

इतरेतर a compound noun of the 1st genus.

समाहार a compound noun of the 2nd genus.

द्वन्द्व or च a general term including both these.

कर्म्मधारय or य a compound noun of the 3rd genus. The 2nd species of this genus is considered by the natives as belonging to the class तत्पुरुष.

बहुव्रीहि or ह a compound adjective of the 1st genus.

तत्पुरुष or, ष a compound adjective of the 2nd genus.

द्विगु or गु a compound adjective formed by prefixing a numeral.

अव्ययीभावं or व a compound adverb.

For compound verbs, and for the different species under the above genera, there are no terms.

.* The Natives reckon six classes of compound words; 1. द्वन्द्व. 2. बहुव्रीहि. 3. कर्म्मधारय. 4. तत्पुरुष. 5. द्विगु. 6. अव्ययीभाव. The 1st they subdivide into two sorts, इतरेतर and समाहार; and the 5th into three, तद्धितार्थ, समाहार, and उत्तरपद; but make no farther distinction.

SYNTACTICAL TERMS.

The terms of Syntax are very few.

Concord.
- विशेषण the words or clauses that agree with others.
- विशेष्य the words or clauses governed by others.

कारक *Government.* When a verb governs two objective cases, the one is considered as inferior, and the other as principal; the inferior is styled गौण, and the principal मुख्य.

PROSODIAL TERMS.

पद्य Verse or Poetry.

वृत्त verse measured by syllables.

जाति verse measured by time.

छन्दः metre.

श्लोक two lines of poetry, a verse.

पाद half a line of poetry, the 4th of a verse.

मात्र an instant.

कल or गण four instants.

यति the harmonic pause.

गुरु or ग a long syllable (-)

लघु or ल a short syllable (⏑)


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गग two long syllables, a spondee (- -)

गल a long and short syllable, a trochee (- ᵕ)

लग a short and long syllable, an iambus (ᵕ -)

लल two short syllables, a pyrrhic (ᵕ ᵕ)

म्यरस्तजभ्न an artificial word descriptive of the trisyllabic feet.

म a molossus (- - -)
य a bacchic (ᵕ - -)
र an amphimacer or cretic (- ᵕ -)
स an anapæst (ᵕ ᵕ -)
त an antibacchic (- - ᵕ)
ज an amphibrach (-ᵕᵕ)
भ a dactyl (- ᵕ ᵕ)
न a tribrach (ᵕ ᵕ ᵕ)
विप्र a proceleusmatic (ᵕᵕᵕᵕ)

वृत्त the first class has three orders.

1st. सम having every half line the same.

2nd. अर्द्धसम having every line the same.

3rd. विषम having every line different.

The 1st Order is sub-divided into two sorts; वृत्ति including the first 26 genera, and दण्डक including the 27th and all the following.

जाति the second class has two orders; 1st, गणच्छन्दः measured by feet; 2nd, मात्रच्छन्दः measured by instants.

FIRST CLASS.*

First Order.

I. उक्था

1. श्री †

II. अत्युक्था

1. स्त्री

III. मध्या

1. नारी
2. मृगी

IV. प्रतिष्ठा

1. कन्या
2. सती

V. सुप्रतिष्ठा

1. पंक्ति
2. प्रिया

VI. गायत्री

1. तनुमध्या
2. शशिवदना
3. सोमराजी

VII. उष्णिह् ‡

1. मधुमती
2. कुमारललिता
3. मदलेखा

VIII. अनुष्टुभ् §

1. चित्रपदा
2. माणवक
3. विद्युन्माला
4. समानिका
5. प्रमाणिका or नगस्वरूपिणी

IX. बृहती

1. भुजंगशिशु
2. मणिमध्य
3. भुजङ्गसंगता

X. पंक्ति

1. रुक्मवती, or with the pause चम्पकमाला
2. मत्ता or हंसी
3. त्वरितगति
4. मनोरमा

* In the following list the genera are distinguished by Roman capitals, and the species by Arabic numerals.

† The name of each species will be found in the example given of it.

‡ Nom. उष्णिक्. § Nom. अनुष्टुप्.

XI. त्रिष्टुभ्*

1. इन्द्रवज्रा
2. उपेन्द्रवज्रा
3. सुमुखी
4. शालिनी
5. वातोर्म्मी
6. भ्रमरविलसिता
7. अनुकूला
8. रथोद्धता
9. स्वागता
10. दोधक
11. मोटनक
12. श्येनी

XII. जगती

1. चन्द्रवर्त्म
2. वंशस्थविल
3. जलोद्धतगति
4. भुजङ्गप्रयात
5. तोटक
6. स्रग्विणी
7. वैश्वदेवी
8. प्रमिताक्षरा
9. द्रुतविलम्बित
10. मन्दाकिनी
11. विचित्रा
12. तामरस
13. मालती
14. मणिमाला
15. जलधरमाला

XIII. अतिजगती

1. प्रहर्षिणी
2. रुचिरा or प्रभावती
3. मत्तमयूर
4. चण्डी
5. मञ्जुभाषिणी
6. चन्द्रिका
7. कलहंस or सिंहनाद
8. प्रबोधिता
9. मृगेन्द्रमुख

XIV. शर्क्करी

1. असम्बाधा
2. वसन्ततिलक
3. अपराजिता
4. प्रहरणकलिका
5. वासन्ती
6. लोला
7. नान्दीमुखी

* Nom. त्रिष्टुप्.

XV. अति शक्वरी

1. शशिकला
2. मालिनी
3. लीलाखेल
4. विपिनतिलक
5. तूणक
6. चन्द्रलेखा
7. चित्रा

XVI. अष्टी

1. चित्र
2. गजविलसित
3. चकिता
4. विचित्र or पञ्चचामर
5. मदनललित
6. वाणि
7. प्रवरललित
8. अचलधृति
9. गरुडरुत

XVII. अत्यष्टी

1. शिखरिणी
2. पृथ्विभर
3. वंशपत्रपतित
4. मन्दाक्रान्ता
5. हरिणी
6. नर्दटक, or with the pause कोकिलक
7. हारिणी
8. भाराक्रान्ता

XVIII. धृति

1. कुसुमितलता
2. नन्दन
3. नाराच
4. चित्रलेखा
5. शार्दूलललित

XIX. अतिधृति

1. मेघविस्फुर्जित
2. छाया
3. शार्दलविक्रीडित
4. सुरसा
5. फुल्लदाम

XX. कृति

1. सुवदना
2. गीतिका
3. वृत्त
4. शोभा

XXI. प्रकृति

1. स्रग्धरा
2. सरसी

XXII. आकृति

1. हंसी

2. मदिरा

XXIII. विकृति

1. अद्रितनया

2. मत्ताक्रीड

XXIV. संकृति

1. तन्वी

XXV. अतिकृति

1. क्रौञ्चपदा

XXVI. उत्कृति

1. भुजङ्गविजृम्भित

XXVII. दण्डक

1. चण्डवृष्टिप्रयात

2. प्रचित

3. कुसुमस्तवक

4. मत्तमातङ्गलीलाकर

5. अशोकपुष्पमञ्जरी

6. अनङ्गशेखर

7. अर्ण

8. अर्णव

9. व्याल

10. जीमूत

11. लीला

12. करोद्दाम

13. शङ्ख, &c.

Second Order.

I. उपचित्र

II. रमणी

III. वेगवती

IV. हरिणप्लुता.

V. अपरवक्त्र

VI. पुष्पिताग्रा

VII. सुन्दरी

Third Order.

I. अनुष्टुभ्

1. वक्त्र

2. पथ्यावक्त्र

II. उपजाति

1. उपजाति

III. उद्गता

1. सौरभक

2. ललित

SECOND CLASS.

First Order.

I. आर्य्या

1. पथ्या
2. विपुला*
3. चपला
4. मुखचपला
5. जघनचपला
6. गीति
7. उपगीति
8. उद्गीति
9. आर्य्यागीति

Second Order.

I. वैतालीय

II. औपच्छन्दसक

III. पज्झटिका

IV. दोधकि

PROSE.

I. चूर्णक

1. मुक्तक
2. कलक

II. वृत्तगन्धि

III. उत्कलिकाप्राय

* If the pause is before the 3rd foot, it is called आदिविपुला ; if after it, अन्त्यविपुला ; if in one part before and in another after, उभयविपुला.



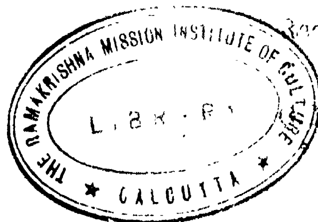
INDEX.*

* Supplementary to the Table of Contents.

A LIST OF IRREGULAR WORDS.

ERRATA AND ADDENDA.

Page 17, *after line* 12, *add* : the labials प फ ब भ, or by
—— 23, *line* 7, *read* भवांश्चेपयतु.
—— 39, *line* 4, *from the bottom, read* रै.
—— 108, *line* 17, *read* चेा points out.
—— 122, *line* 10, *read* इच्छ्याम्बभूव इच्छियता.
—— 127, *line* 16, *read* (वान् वतो वत्).
—— 134, *line* 2, *from the bottom, read* याचनीय.
—— —— *last line, read* याचेलिम.
—— 259, *last line, read* रिक्फ.
—— 261, *line* 12, *read* उवाघ.
—— 264, *line* 6, *read* mad *for* made.
—— 265, *line* 3, *read* भ्रन्न.
—— 387, *line* 3, *from the bottom, read* correlative *for* rel *and* other *for* former.



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